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FRANCIS PARKMAN'S WORKS

VOLUME FOUR

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Father Jogues harangued the Mohawks.

Frontenac Edition

The Jesuits in North America in the Seventeenth Century

[*France and England in North America*
Part Second]

BY

FRANCIS PARKMAN

IN TWO VOLUMES

VOLUME TWO

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CHAPTER XV.

1636–1642.

VILLEMARIE DE MONTREAL.

Dauversière and the Voice from Heaven. — Abbé Olier. — Their Schemes. — The Society of Notre-Dame de Montreal. — Maisonneuve. — Devout Ladies. — Mademoiselle Mance. — Marguerite Bourgeoys. — The Montrealists at Quebec. — Jealousy. — Quarrels. — Romance and Devotion. — Embarkation. — Foundation of Montreal.

We come now to an enterprise as singular in its character as it proved important in its results.

At La Flèche, in Anjou, dwelt one Jérôme le Royer de la Dauversière, receiver of taxes. His portrait shows us a round, *bourgeois* face, somewhat heavy perhaps, decorated with a slight moustache, and redeemed by bright and earnest eyes. On his head he wears a black skull-cap; and over his ample shoulders spreads a stiff white collar, of wide expanse and studious plainness. Though he belonged to the *noblesse*, his look is that of a grave burgher, of good renown and sage deportment. Dauversière was, how-

ever, an enthusiastic devotee, of mystical tendencies, who whipped himself with a scourge of small chains till his shoulders were one wound, wore a belt with more than twelve hundred sharp points, and invented for himself other torments, which filled his confessor with admiration.[1] One day, while at his devotions, he heard an inward voice commanding him to become the founder of a new Order of hospital nuns; and he was further ordered to establish, on the island called Montreal, in Canada, a hospital, or Hôtel-Dieu, to be conducted by these nuns. But Montreal was a wilderness, and the hospital would have no patients. Therefore, in order to supply them, the island must first be colonized. Dauversière was greatly perplexed. On the one hand, the voice of Heaven must be obeyed; on the other, he had a wife, six children, and a very moderate fortune.[2]

Again: there was at Paris a young priest, about twenty-eight years of age, — Jean Jacques Olier, afterwards widely known as founder of the Seminary of St. Sulpice. Judged by his engraved portrait, his countenance, though marked both with energy and intellect, was anything but prepossessing. Every lineament proclaims the priest. Yet the Abbé Olier has high titles to esteem. He signalized his piety, it is true, by the most disgusting exploits of self-mortification; but, at the same time, he was strenu-

[1] Fancamp in Faillon, *Vie de M^lle Mance, Introduction.*

[2] Faillon, *Vie de M^lle Mance Introduction;* Dollier de Casson, *Hist. de Montréal,* MS.; *Les Véritables Motifs des Messieurs et Dames de Montréal,* 25; Juchereau, 33.

Jean Jacques Olier.

ous in his efforts to reform the people and the clergy. So zealous was he for good morals, that he drew upon himself the imputation of a leaning to the heresy of the Jansenists, — a suspicion strengthened by his opposition to certain priests, who, to secure the faithful in their allegiance, justified them in lives of licentiousness.[1] Yet Olier's catholicity was past attaintment, and in his horror of Jansenists he yielded to the Jesuits alone.

He was praying in the ancient church of St. Germain des Prés, when, like Dauversière, he thought he heard a voice from Heaven, saying that he was destined to be a light to the Gentiles. It is recorded as a mystic coincidence attending this miracle, that the choir was at that very time chanting the words, *Lumen ad revelationem Gentium;*[2] and it seems to have occurred neither to Olier nor to his biographer, that, falling on the ear of the rapt worshipper, they might have unconsciously suggested the supposed revelation. But there was a further miracle. An inward voice told Olier that he was to form a society of priests, and establish them on the island called Montreal, in Canada, for the propagation of the True Faith; and writers old and recent assert, that, while both he and Dauversière were totally ignorant of Canadian geography, they suddenly found themselves in possession, they knew not how, of the most exact

[1] Faillon, *Vie de M. Olier*, ii. 188.

[2] *Mémoires Autographes de M. Olier*, cited by Faillon, in *Histoire de la Colonie Française*, i. 384.

details concerning Montreal, its size, shape, situation, soil, climate, and productions.

The annual volumes of the Jesuit *Relations*, issuing from the renowned press of Cramoisy, were at this time spread broadcast throughout France; and, in the circles of *haute dévotion*, Canada and its missions were everywhere the themes of enthusiastic discussion; while Champlain, in his published works, had long before pointed out Montreal as the proper site for a settlement. But we are entering a region of miracle, and it is superfluous to look far for explanations. The illusion, in these cases, is a part of the history.

Dauversière pondered the revelation he had received; and the more he pondered, the more was he convinced that it came from God. He therefore set out for Paris, to find some means of accomplishing the task assigned him. Here, as he prayed before an image of the Virgin in the church of Notre-Dame, he fell into an ecstasy, and beheld a vision. "I should be false to the integrity of history," writes his biographer, "if I did not relate it here." And he adds that the reality of this celestial favor is past doubting, inasmuch as Dauversière himself told it to his daughters. Christ, the Virgin, and St. Joseph appeared before him. He saw them distinctly. Then he heard Christ ask three times of his Virgin Mother, "Where can I find a faithful servant?" On which, the Virgin, taking him (Dauversière) by the hand, replied, "See, Lord, here is that faithful servant!" — and Christ, with a benignant smile, received him

into his service, promising to bestow on him wisdom and strength to do his work.[1] From Paris he went to the neighboring château of Meudon, which overlooks the valley of the Seine, not far from St. Cloud. Entering the gallery of the old castle, he saw a priest approaching him. It was Olier. Now, we are told that neither of these men had ever seen or heard of the other; and yet, says the pious historian, "impelled by a kind of inspiration, they knew each other at once, even to the depths of their hearts; saluted each other by name, as we read of St. Paul, the Hermit, and St. Anthony, and of St. Dominic and St. Francis; and ran to embrace each other, like two friends who had met after a long separation."[2]

"Monsieur," exclaimed Olier, "I know your design, and I go to commend it to God, at the holy altar."

And he went at once to say mass in the chapel. Dauversière received the communion at his hands; and then they walked for three hours in the park, discussing their plans. They were of one mind, in respect both to objects and means; and when they parted, Olier gave Dauversière a hundred louis, saying, "This is to begin the work of God."

They proposed to found at Montreal three religious communities, — *three* being the mystic number, — one of secular priests to direct the colonists and convert the Indians, one of nuns to nurse the sick, and one

[1] Faillon, *Vie de M^lle^ Mance, Introduction,* xxviii. The Abbé Ferland, in his *Histoire du Canada,* passes over the miracles in silence.

[2] Ibid., *La Colonie Française,* i. 390.

of nuns to teach the Faith to the children, white and red. To borrow their own phrases, they would plant the banner of Christ in an abode of desolation and a haunt of demons; and to this end a band of priests and women were to invade the wilderness, and take post between the fangs of the Iroquois. But first they must make a colony, and to do so must raise money. Olier had pious and wealthy penitents; Dauversière had a friend, the Baron de Fancamp, devout as himself and far richer. Anxious for his soul, and satisfied that the enterprise was an inspiration of God, he was eager to bear part in it. Olier soon found three others; and the six together formed the germ of the Society of Notre-Dame de Montreal. Among them they raised the sum of seventy-five thousand livres, equivalent to about as many dollars at the present day.[1]

[1] Dollier de Casson, *Histoire de Montréal*, MS.; also Belmont, *Histoire du Canada*, 2. Juchereau doubles the sum. Faillon agrees with Dollier.

On all that relates to the early annals of Montreal a flood of new light has been thrown by the Abbé Faillon. As a priest of St. Sulpice, he had ready access to the archives of the Seminaries of Montreal and Paris, and to numerous other ecclesiastical depositories, which would have been closed hopelessly against a layman and a heretic. It is impossible to commend too highly the zeal, diligence, exactness, and extent of his conscientious researches. His credulity is enormous, and he is completely in sympathy with the supernaturalists of whom he writes: in other words, he identifies himself with his theme, and is indeed a fragment of the seventeenth century, still extant in the nineteenth. He is minute to prolixity, and abounds in extracts and citations from the ancient manuscripts which his labors have unearthed. In short, the Abbé is a prodigy of patience and industry; and if he taxes the patience

Now to look for a moment at their plan. Their eulogists say, and with perfect truth, that from a worldly point of view it was mere folly. The partners mutually bound themselves to seek no return for the money expended. Their profit was to be reaped in the skies; and, indeed, there was none to be reaped on earth. The feeble settlement at Quebec was at this time in danger of utter ruin; for the Iroquois, enraged at the attacks made on them by Champlain, had begun a fearful course of retaliation, and the very existence of the colony trembled in the balance. But if Quebec was exposed to their ferocious inroads, Montreal was incomparably more so. A settlement here would be a perilous outpost, — a hand thrust into the jaws of the tiger. It would provoke attack, and lie almost in the path of the war-parties. The associates could gain nothing by the fur-trade; for they would not be allowed to share in it. On the other hand, danger apart, the place was an excellent one for a mission; for here met two great rivers: the St. Lawrence, with its countless tributaries, flowed in from the west, while the Ottawa descended from the north; and Montreal, embraced by their uniting waters, was the key to a vast inland navigation. Thither the Indians would nat-

of his readers, he also rewards it abundantly. Such of his original authorities as have proved accessible are before me, including a considerable number of manuscripts. Among these, that of Dollier de Casson, *Histoire de Montréal*, as cited above, is the most important. The copy in my possession was made from the original in the Mazarin Library.

urally resort; and thence the missionaries could make their way into the heart of a boundless heathendom. None of the ordinary motives of colonization had part in this design. It owed its conception and its birth to religious zeal alone.

The island of Montreal belonged to Lauson, former president of the great company of the Hundred Associates; and, as we have seen, his son had a monopoly of fishing in the St. Lawrence. Dauversière and Fancamp, after much diplomacy, succeeded in persuading the elder Lauson to transfer his title to them; and as there was a defect in it, they also obtained a grant of the island from the Hundred Associates, its original owners, who, however, reserved to themselves its western extremity as a site for a fort and storehouses.[1] At the same time, the younger Lauson granted them a right of fishery within two leagues of the shores of the island, for which they were to make a yearly acknowledgment of ten pounds of fish. A confirmation of these grants was obtained from the King. Dauversière and his companions

[1] *Donation et Transport de la Concession de l'Isle de Montréal par M. Jean de Lauzon aux Sieurs Chevrier de Fouancant* (Fancamp) *et le Royer de la Doversière,* MS.

Concession d'une Partie de l'Isle de Montréal accordée par la Compagnie de la Nouvelle France aux Sieurs Chevrier et le Royer, MS.

Lettres de Ratification, MS.

Acte qui prouve que les Sieurs Chevrier de Fancamps et Royer de la Dauversière n'ont stipulé qu'au nom de la Compagnie de Montréal, MS.

From copies of other documents before me, it appears that in 1659 the reserved portion of the island was also ceded to the Company of Montreal.

See also *Édits, Ordonnances Royaux,* etc., i. 20–26 (Quebec, 1854).

were now *seigneurs* of Montreal. They were empowered to appoint a governor and to establish courts, from which there was to be an appeal to the Supreme Court of Quebec, supposing such to exist. They were excluded from the fur-trade, and forbidden to build castles or forts other than such as were necessary for defence against the Indians.

Their title assured, they matured their plan. First they would send out forty men to take possession of Montreal, intrench themselves, and raise crops. Then they would build a house for the priests, and two convents for the nuns. Meanwhile, Olier was toiling at Vaugirard, on the outskirts of Paris, to inaugurate the seminary of priests; and Dauversière at La Flèche, to form the community of hospital nuns. How the school nuns were provided for we shall see hereafter. The colony, it will be observed, was for the convents, not the convents for the colony.

The Associates needed a soldier-governor to take charge of their forty men; and, directed as they supposed by Providence, they found one wholly to their mind. This was Paul de Chomedey, Sieur de Maisonneuve, a devout and valiant gentleman, who in long service among the heretics of Holland had kept his faith intact, and had held himself resolutely aloof from the license that surrounded him. He loved his profession of arms, and wished to consecrate his sword to the Church. Past all comparison, he is the manliest figure that appears in this group of zealots. The piety of the design, the miracles that inspired it,

the adventure and the peril, all combined to charm him; and he eagerly embraced the enterprise. His father opposed his purpose; but he met him with a text of St. Mark, "There is no man that hath left house or brethren or sisters or father for my sake, but he shall receive an hundred-fold." On this the elder Maisonneuve, deceived by his own worldliness, imagined that the plan covered some hidden speculation, from which enormous profits were expected, and therefore withdrew his opposition.[1]

Their scheme was ripening fast, when both Olier and Dauversière were assailed by one of those revulsions of spirit to which saints of the ecstatic school are naturally liable. Dauversière, in particular, was a prey to the extremity of dejection, uncertainty, and misgiving. What had he, a family man, to do with ventures beyond sea? Was it not his first duty to support his wife and children? Could he not fulfil all his obligations as a Christian by reclaiming the wicked and relieving the poor at La Flèche? Plainly, he had doubts that his vocation was genuine. If we could raise the curtain of his domestic life, perhaps we should find him beset by wife and daughters, tearful and wrathful, inveighing against his folly, and imploring him to provide a support for them before squandering his money to plant a convent of nuns in a wilderness. How long his fit of dejection lasted does not appear; but at length[2] he set himself again

[1] Faillon, *La Colonie Française*, i. 409.

[2] Ibid., *Vie de Mlle Mance, Introduction*, xxxv.

to his appointed work. Olier, too, emerging from the clouds and darkness, found faith once more, and again placed himself at the head of the great enterprise.[1]

There was imperative need of more money; and Dauversière, under judicious guidance, was active in obtaining it. This miserable victim of illusions had a squat, uncourtly figure, and was no proficient in the graces either of manners or of speech; hence his success in commending his objects to persons of rank and wealth is set down as one of the many miracles which attended the birth of Montreal. But zeal and earnestness are in themselves a power; and the ground had been well marked out and ploughed for him in advance. That attractive though intricate subject of study, the female mind, has always engaged the attention of priests, more especially in countries where, as in France, women exert a strong social and political influence. The art of kindling the flames of zeal, and the more difficult art of directing and controlling them, have been themes of reflection the most diligent and profound. Accordingly, we find that a large proportion of the money raised for this enterprise was contributed by devout ladies. Many of them became members of the Association of Montreal, which was eventually increased to about forty-five persons, chosen for their devotion and their wealth.

[1] Faillon (*Vie de M. Olier*) devotes twenty-one pages to the history of his fit of nervous depression.

Olier and his associates had resolved, though not from any collapse of zeal, to postpone the establishment of the seminary and the college until after a settlement should be formed. The hospital, however, might, they thought, be begun at once; for blood and blows would be the assured portion of the first settlers. At least, a discreet woman ought to embark with the first colonists as their nurse and housekeeper. Scarcely was the need recognized when it was supplied.

Mademoiselle Jeanne Mance was born of an honorable family of Nogent-le-Roi, and in 1640 was thirty-four years of age. These Canadian heroines began their religious experiences early. Of Marie de l'Incarnation we read, that at the age of seven Christ appeared to her in a vision;[1] and the biographer of Mademoiselle Mance assures us, with admiring gravity, that, at the same tender age, she bound herself to God by a vow of perpetual chastity.[2] This singular infant in due time became a woman, of a delicate constitution, and manners graceful yet dignified. Though an earnest devotee, she felt no vocation for the cloister; yet, while still "in the world," she led the life of a nun. The Jesuit *Relations*, and the example of Madame de la Peltrie, of whom she had heard, inoculated her with the Canadian enthusiasm, then so prevalent; and, under the pretence of visiting relatives, she made a journey to Paris, to take

[1] Casgrain, *Vie de Marie de l'Incarnation*, 78.
[2] Faillon, *Vie de M^lle Mance*, i. 3.

counsel of certain priests. Of one thing she was assured: the Divine will called her to Canada, but to what end she neither knew nor asked to know; for she abandoned herself as an atom to be borne to unknown destinies on the breath of God. At Paris, Father St. Jure, a Jesuit, assured her that her vocation to Canada was, past doubt, a call from Heaven; while Father Rapin, a Récollet, spread abroad the fame of her virtues, and introduced her to many ladies of rank, wealth, and zeal. Then, well supplied with money for any pious work to which she might be summoned, she journeyed to Rochelle, whence ships were to sail for New France. Thus far she had been kept in ignorance of the plan with regard to Montreal; but now Father La Place, a Jesuit, revealed it to her. On the day after her arrival at Rochelle, as she entered the Church of the Jesuits, she met Dauversière coming out. "Then," says her biographer, "these two persons, who had never seen nor heard of each other, were enlightened supernaturally, whereby their most hidden thoughts were mutually made known, as had happened already with M. Olier and this same M. de la Dauversière."[1] A long conversation ensued between them; and the delights of this interview were never effaced from the mind of Mademoiselle Mance. "She used to speak of it like a seraph," writes one of her nuns,

[1] Faillon, *Vie de M^lle Mance*, i. 18. Here again the Abbé Ferland, with his usual good sense, tacitly rejects the supernaturalism.

"and far better than many a learned doctor could have done."[1]

She had found her destiny. The ocean, the wilderness, the solitude, the Iroquois,—nothing daunted her. She would go to Montreal with Maisonneuve and his forty men. Yet when the vessel was about to sail, a new and sharp misgiving seized her. How could she, a woman, not yet bereft of youth or charms, live alone in the forest, among a troop of soldiers? Her scruples were relieved by two of the men, who at the last moment refused to embark without their wives, —and by a young woman, who, impelled by enthusiasm, escaped from her friends, and took passage, in spite of them, in one of the vessels.

All was ready; the ships set sail; but Olier, Dauversière, and Fancamp remained at home, as did also the other Associates, with the exception of Maisonneuve and Mademoiselle Mance. In the following February, an impressive scene took place in the Church of Notre Dame, at Paris. The Associates, at this time numbering about forty-five,[2] with Olier at their head, assembled before the altar of the Virgin, and, by a solemn ceremonial, consecrated Montreal to the Holy Family. Henceforth it was to be called Villemarie de Montreal,[3] — a sacred town,

[1] La Sœur Morin, *Annales des Hospitalières de Villemarie*, MS. cited by Faillon.

[2] Dollier de Casson, A.D. 1641–42, MS. Vimont says thirty-five.

[3] Vimont, *Relation*, 1642, 37. Compare Le Clerc, *Établissement de la Foy*, ii. 49.

reared to the honor and under the patronage of Christ, St. Joseph, and the Virgin, to be typified by three persons on earth, founders respectively of the three destined communities, — Olier, Dauversière, and a maiden of Troyes, Marguerite Bourgeoys: the seminary to be consecrated to Christ, the Hôtel-Dieu to St. Joseph, and the college to the Virgin.

But we are anticipating a little; for it was several years as yet before Marguerite Bourgeoys took an active part in the work of Montreal. She was the daughter of a respectable tradesman, and was now twenty-two years of age. Her portrait has come down to us; and her face is a mirror of frankness, loyalty, and womanly tenderness. Her qualities were those of good sense, conscientiousness, and a warm heart. She had known no miracles, ecstasies, or trances; and though afterwards, when her religious susceptibilities had reached a fuller development, a few such are recorded of her, yet even the Abbé Faillon, with the best intentions, can credit her with but a meagre allowance of these celestial favors. Though in the midst of visionaries, she distrusted the supernatural, and avowed her belief that in His government of the world God does not often set aside its ordinary laws. Her religion was of the affections, and was manifested in an absorbing devotion to duty. She had felt no vocation to the cloister, but had taken the vow of chastity, and was attached, as an *externe*, to the Sisters of the Congregation of Troyes, who were fevered with eagerness to go to

Canada. Marguerite, however, was content to wait until there was a prospect that she could do good by going; and it was not till the year 1653, that, renouncing an inheritance, and giving all she had to the poor, she embarked for the savage scene of her labors. To this day, in crowded school-rooms of Montreal and Quebec, fit monuments of her unobtrusive virtue, her successors instruct the children of the poor, and embalm the pleasant memory of Marguerite Bourgeoys. In the martial figure of Maisonneuve, and the fair form of this gentle nun, we find the true heroes of Montreal.[1]

Maisonneuve, with his forty men and four women, reached Quebec too late to ascend to Montreal that season. They encountered distrust, jealousy, and opposition. The agents of the Company of the Hundred Associates looked on them askance; and the Governor of Quebec, Montmagny, saw a rival governor in Maisonneuve. Every means was used to persuade the adventurers to abandon their project, and settle at Quebec. Montmagny called a council of the principal persons of his colony, who gave it as their opinion that the new-comers had better exchange Montreal for the Island of Orleans, where they would be in a position to give and receive succor; while, by persisting in their first design, they would expose themselves to destruction, and be of use to nobody.[2] Maisonneuve, who was present, expressed his surprise

[1] For Marguerite Bourgeoys, see her Life by Faillon.

[2] Juchereau, 32; Faillon, *Colonie Française*, i. 423.

that they should assume to direct his affairs. "I have not come here," he said, "to deliberate, but to act. It is my duty and my honor to found a colony at Montreal; and I would go, if every tree were an Iroquois!"[1]

At Quebec there was little ability and no inclination to shelter the new colonists for the winter; and they would have fared ill, but for the generosity of M. Puiseaux, who lived not far distant, at a place called St. Michel. This devout and most hospitable person made room for them all in his rough but capacious dwelling. Their neighbors were the hospital nuns, then living at the mission of Sillery, in a substantial but comfortless house of stone; where, amidst destitution, sickness, and irrepressible disgust at the filth of the savages whom they had in charge, they were laboring day and night with devoted assiduity. Among the minor ills which beset them were the eccentricities of one of their lay sisters, crazed with religious enthusiasm, who had the care of their poultry and domestic animals, of which she was accustomed to inquire, one by one, if they loved God; when, not receiving an immediate answer in the affirmative, she would instantly put them to death, telling them that their impiety deserved no better fate.[2]

[1] La Tour, *Mémoire de Laval*, liv. viii; Belmont, *Histoire du Canada*, 3.

[2] Juchereau, 45. A great mortification to these excellent nuns was the impossibility of keeping their white dresses clean among their Indian patients, so that they were forced to dye them with

At St. Michel, Maisonneuve employed his men in building boats to ascend to Montreal, and in various other labors for the behoof of the future colony. Thus the winter wore away; but, as celestial minds are not exempt from ire, Montmagny and Maisonneuve fell into a quarrel. The twenty-fifth of January was Maisonneuve's *fête* day; and, as he was greatly beloved by his followers, they resolved to celebrate the occasion. Accordingly, an hour and a half before daylight, they made a general discharge of their muskets and cannon. The sound reached Quebec, two or three miles distant, startling the Governor from his morning slumbers; and his indignation was redoubled when he heard it again at night, — for Maisonneuve, pleased at the attachment of his men, had feasted them and warmed their hearts with a distribution of wine. Montmagny, jealous of his authority, resented these demonstrations as an infraction of it, affirming that they had no right to fire their pieces without his consent; and, arresting the principal offender, one Jean Gory, he put him in irons. On being released, a few days after, his companions welcomed him with great rejoicing, and Maisonneuve gave them all a feast. He himself came in during the festivity, drank the health of the company, shook hands with the late prisoner, placed him at the head of the table, and addressed him as follows: —

butternut juice. They were the *Hospitalières* who had come over in 1639.

"Jean Gory, you have been put in irons for me: you had the pain, and I the affront. For that, I add ten crowns to your wages." Then, turning to the others: "My boys," he said, "though Jean Gory has been misused, you must not lose heart for that, but drink, all of you, to the health of the man in irons. When we are once at Montreal, we shall be our own masters, and can fire our cannon when we please."[1]

Montmagny was wroth when this was reported to him; and, on the ground that what had passed was "contrary to the service of the King and the authority of the Governor," he summoned Gory and six others before him, and put them separately under oath. Their evidence failed to establish a case against their commander; but thenceforth there was great coldness between the powers of Quebec and Montreal.

Early in May, Maisonneuve and his followers embarked. They had gained an unexpected recruit during the winter, in the person of Madame de la Peltrie. The piety, the novelty, and the romance of their enterprise, all had their charms for the fair enthusiast; and an irresistible impulse — imputed by a slandering historian to the levity of her sex[2] — urged her to share their fortunes. Her zeal was more admired by the Montrealists whom she joined

[1] *Documents Divers*, MSS., now or lately in possession of G. B. Faribault, Esq.; Ferland, *Notes sur les Registres de N. D. de Québec*. 25; Faillon, *La Colonie Française*, i. 433.

[2] La Tour, *Mémoire de Laval*, liv. viii.

than by the Ursulines whom she abandoned. She carried off all the furniture she had lent them, and left them in the utmost destitution.[1] Nor did she remain quiet after reaching Montreal, but was presently seized with a longing to visit the Hurons, and preach the Faith in person to those benighted heathen. It needed all the eloquence of a Jesuit, lately returned from that most arduous mission, to convince her that the attempt would be as useless as rash.[2]

It was the eighth of May when Maisonneuve and his followers embarked at St. Michel; and as the boats, deep-laden with men, arms, and stores, moved slowly on their way, the forest, with leaves just opening in the warmth of spring, lay on their right hand and on their left, in a flattering semblance of tranquillity and peace. But behind woody islets, in tangled thickets and damp ravines, and in the shade and stillness of the columned woods, lurked everywhere a danger and a terror.

What shall we say of these adventurers of Montreal, — of these who bestowed their wealth, and, far more, of these who sacrificed their peace and risked their lives, on an enterprise at once so romantic and so devout? Surrounded as they were with illusions, false lights, and false shadows; breathing an atmosphere of miracle; compassed about with angels and

[1] Charlevoix, *Vie de Marie de l'Incarnation*, 279; Casgrain, *Vie de Marie de l'Incarnation*, 333.

[2] St. Thomas, *Life of Madame de la Peltrie*, 98.

devils; urged with stimulants most powerful, though unreal; their minds drugged, as it were, to preternatural excitement, — it is very difficult to judge of them. High merit, without doubt, there was in some of their number; but one may beg to be spared the attempt to measure or define it. To estimate a virtue involved in conditions so anomalous demands, perhaps, a judgment more than human.

The Roman Church, sunk in disease and corruption when the Reformation began, was roused by that fierce trumpet-blast to purge and brace herself anew. Unable to advance, she drew back to the fresher and comparatively purer life of the past; and the fervors of mediæval Christianity were renewed in the sixteenth century. In many of its aspects, this enterprise of Montreal belonged to the time of the first Crusades. The spirit of Godfrey de Bouillon lived again in Chomedey de Maisonneuve; and in Marguerite Bourgeoys was realized that fair ideal of Christian womanhood, a flower of Earth expanding in the rays of Heaven, which soothed with gentle influence the wildness of a barbarous age.

On the seventeenth of May, 1642, Maisonneuve's little flotilla — a pinnace, a flat-bottomed craft moved by sails, and two row-boats[1] — approached Montreal; and all on board raised in unison a hymn of praise. Montmagny was with them, to deliver the island, in behalf of the Company of the Hundred Associates, to Maisonneuve, representative of the Associates of

[1] Dollier de Casson, A.D. 1641–42, MS.

Montreal.[1] And here, too, was Father Vimont, Superior of the missions; for the Jesuits had been prudently invited to accept the spiritual charge of the young colony. On the following day, they glided along the green and solitary shores now thronged with the life of a busy city, and landed on the spot which Champlain, thirty-one years before, had chosen as the fit site of a settlement.[2] It was a tongue or triangle of land, formed by the junction of a rivulet with the St. Lawrence, and known afterwards as Point Callière. The rivulet was bordered by a meadow, and beyond rose the forest with its vanguard of scattered trees. Early spring flowers were blooming in the young grass, and birds of varied plumage flitted among the boughs.[3]

Maisonneuve sprang ashore, and fell on his knees. His followers imitated his example; and all joined their voices in enthusiastic songs of thanksgiving. Tents, baggage, arms, and stores were landed. An altar was raised on a pleasant spot near at hand; and Mademoiselle Mance, with Madame de la Peltrie, aided by her servant, Charlotte Barré, decorated it with a taste which was the admiration of the beholders.[4] Now all the company gathered before the shrine. Here stood Vimont, in the rich vestments of

[1] Le Clerc, ii. 50, 51.

[2] "Pioneers of France," ii. 188. It was the *Place Royale* of Champlain.

[3] Dollier de Casson, A.D. 1641–42, MS.

[4] Morin, *Annales*, MS., cited by Faillon, *La Colonie Française*, i. 440; also Dollier de Casson, A.D. 1641–42, MS.

The First Mass at Montreal.

his office. Here were the two ladies, with their servant; Montmagny, no very willing spectator; and Maisonneuve, a warlike figure, erect and tall, his men clustering around him, — soldiers, sailors, artisans, and laborers, — all alike soldiers at need. They kneeled in reverent silence as the Host was raised aloft; and when the rite was over, the priest turned and addressed them: —

"You are a grain of mustard-seed, that shall rise and grow till its branches overshadow the earth. You are few, but your work is the work of God. His smile is on you, and your children shall fill the land."[1]

The afternoon waned; the sun sank behind the western forest, and twilight came on. Fireflies were twinkling over the darkened meadow. They caught them, tied them with threads into shining festoons, and hung them before the altar, where the Host remained exposed. Then they pitched their tents, lighted their bivouac fires, stationed their guards, and lay down to rest. Such was the birth-night of Montreal.[2]

Is this true history, or a romance of Christian chivalry? It is both.

[1] Dollier de Casson, MS., *as above*. Vimont, in the *Relation* of 1642, p. 37, briefly mentions the ceremony.

[2] The Associates of Montreal published, in 1643, a thick pamphlet in quarto, entitled *Les Véritables Motifs de Messieurs et Dames de la Société de Notre-Dame de Montréal, pour la Conversion des Sauvages de la Nouvelle France.* It was written as an answer to aspersions cast upon them, apparently by persons attached to the great

Company of New France known as the "Hundred Associates," and affords a curious exposition of the spirit of their enterprise. It is excessively rare; but copies of the essential portions are before me. The following is a characteristic extract:—

"Vous dites que l'entreprise de Montréal est d'une dépense infinie, plus convenable à un roi qu'à quelques particuliers, trop faibles pour la soutenir; & vous alléguez encore les périls de la navigation & les naufrages qui peuvent la ruiner. Vous avez mieux rencontré que vous ne pensiez, en disant que c'est une œuvre de roi, puisque le Roi des rois s'en mêle, lui à qui obéissent la mer & les vents. Nous ne craignons donc pas les naufrages; il n'en suscitera que lorsque nous en aurons besoin, & qu'il sera plus expédient pour sa gloire, que nous cherchons uniquement. Comment avez-vous pu mettre dans votre esprit qu'appuyés de nos propres forces, nous eussions présumé de penser à un si glorieux dessein? Si Dieu n'est point dans l'affaire de Montréal, si c'est une invention humaine, ne vous en mettez point en peine, elle ne durera guère. Ce que vous prédisez arrivera, & quelque chose de pire encore; mais si Dieu l'a ainsi voulu, qui êtes-vous pour lui contredire? C'était la reflexion que le docteur Gamaliel faisait aux Juifs, en faveur des Apôtres; pour vous, qui ne pouvez ni croire, ni faire, laissez les autres en liberté de faire ce qu'ils croient que Dieu demande d'eux. Vous assurez qu'il ne se fait plus de miracles; mais qui vous l'a dit? où cela est-il écrit? Jésus-Christ assure, au contraire, *que ceux qui auront autant de Foi qu'un grain de senevé, feront, en son nom, des miracles plus grands que ceux qu'il a faits lui-même.* Depuis quand êtes-vous les directeurs des opérations divines, pour les réduire à certains temps & dans la conduite ordinaire? Tant de saints mouvements, d'inspirations & de vues intérieures, qu'il lui plaît de donner à quelques âmes dont il se sert pour l'avancement de cette œuvre, sont des marques de son bon plaisir. Jusqu'-ici, il a pourvu au nécessaire; nous ne voulons point d'abondance, & nous espérons que sa Providence continuera."

CHAPTER XVI.

1641–1644.

ISAAC JOGUES.

THE IROQUOIS WAR. — JOGUES: HIS CAPTURE; HIS JOURNEY TO THE MOHAWKS. — LAKE GEORGE. — THE MOHAWK TOWNS. — THE MISSIONARY TORTURED. — DEATH OF GOUPIL. — MISERY OF JOGUES. — THE MOHAWK "BABYLON." — FORT ORANGE. — ESCAPE OF JOGUES. — MANHATTAN. — THE VOYAGE TO FRANCE. — JOGUES AMONG HIS BRETHREN; HE RETURNS TO CANADA.

THE waters of the St. Lawrence rolled through a virgin wilderness, where, in the vastness of the lonely woodlands, civilized man found a precarious harborage at three points only, — at Quebec, at Montreal, and at Three Rivers. Here and in the scattered missions was the whole of New France, — a population of some three hundred souls in all. And now, over these miserable settlements, rose a war-cloud of frightful portent.

It was thirty-two years since Champlain had first attacked the Iroquois.[1] They had nursed their wrath for more than a generation, and at length their hour was come. The Dutch traders at Fort Orange, now

[1] See "Pioneers of France," ii. 175.

Albany, had supplied them with firearms. The Mohawks, the most easterly of the Iroquois nations, had, among their seven or eight hundred warriors, no less than three hundred armed with the arquebuse, a weapon somewhat like the modern carbine.[1] They were masters of the thunderbolts which, in the hands of Champlain, had struck terror into their hearts.

We have surveyed in the introductory chapter the character and organization of this ferocious people, — their confederacy of five nations, bound together by a peculiar tie of clanship; their chiefs, half hereditary, half elective; their government, an oligarchy in form and a democracy in spirit; their minds, thoroughly savage, yet marked here and there with traits of a vigorous development. The war which they had long waged with the Hurons was carried on by the Senecas and the other Western nations of their league; while the conduct of hostilities against the French and their Indian allies in Lower Canada was left to the Mohawks. In parties of from ten to a hundred or more, they would leave their towns on the river Mohawk, descend Lake Champlain and the river Richelieu, lie in ambush on the banks of the

[1] Vimont, *Relation*, 1643, 62. The Mohawks were the *Agniés*, or *Agneronons*, of the old French writers.

According to the *Journal of New Netherland*, a contemporary Dutch document (see *Colonial Documents of New York*, i. 179), the Dutch at Fort Orange had supplied the Mohawks with four hundred guns, — the profits of the trade, which was free to the settlers, blinding them to the danger.

St. Lawrence, and attack the passing boats or canoes. Sometimes they hovered about the fortifications of Quebec and Three Rivers, killing stragglers, or luring armed parties into ambuscades. They followed like hounds on the trail of travellers and hunters; broke in upon unguarded camps at midnight; and lay in wait, for days and weeks, to intercept the Huron traders on their yearly descent to Quebec Had they joined to their ferocious courage the discipline and the military knowledge that belong to civilization, they could easily have blotted out New France from the map, and made the banks of the St. Lawrence once more a solitude; but though the most formidable of savages, they were savages only.

In the early morning of the second of August, 1642,[1] twelve Huron canoes were moving slowly along the northern shore of the expansion of the St. Lawrence known as the Lake of St. Peter. There were on board about forty persons, including four Frenchmen, one of them being the Jesuit, Isaac Jogues, whom we have already followed on his missionary journey to the towns of the Tobacco Nation. In the interval he had not been idle. During the last autumn (1641) he, with Father Charles Raymbault, had passed along the shore of Lake Huron northward, entered the strait through which Lake Superior discharges itself, pushed on as far as the Sault Sainte Marie, and preached the Faith to two thousand Ojib-

[1] For the date, see Lalemant, *Relation des Hurons*, 1647, 18.

was and other Algonquins there assembled.[1] He was now on his return from a far more perilous errand. The Huron mission was in a state of destitution. There was need of clothing for the priests, of vessels for the altars, of bread and wine for the eucharist, of writing materials, — in short, of everything; and early in the summer of the present year Jogues had descended to Three Rivers and Quebec, with the Huron traders, to procure the necessary supplies. He had accomplished his task, and was on his way back to the mission. With him were a few Huron converts, and among them a noted Christian chief, Eustache Ahatsistari. Others of the party were in course of instruction for baptism; but the greater part were heathen, whose canoes were deeply laden with the proceeds of their bargains with the French fur-traders.

Jogues sat in one of the leading canoes. He was born at Orleans in 1607, and was thirty-five years of age. His oval face and the delicate mould of his features indicated a modest, thoughtful, and refined nature. He was constitutionally timid, with a sensitive conscience and great religious susceptibilities. He was a finished scholar, and might have gained a literary reputation; but he had chosen another career, and one for which he seemed but ill fitted. Physically, however, he was well matched with his work; for, though his frame was slight, he was so active

[1] Lalemant, *Relations des Hurons*, 1642, 97.

that none of the Indians could surpass him in running.[1]

With him were two young men, René Goupil and Guillaume Couture, *donnés* of the mission, — that is to say, laymen who, from a religious motive and without pay, had attached themselves to the service of the Jesuits. Goupil had formerly entered upon the Jesuit novitiate at Paris, but failing health had obliged him to leave it. As soon as he was able, he came to Canada, offered his services to the Superior of the mission, was employed for a time in the humblest offices, and afterwards became an attendant at the hospital. At length, to his delight, he received permission to go up to the Hurons, where the surgical skill which he had acquired was greatly needed; and he was now on his way thither.[2] His companion, Couture, was a man of intelligence and vigor, and of a character equally disinterested.[3] Both were, like Jogues, in the foremost canoes; while the fourth Frenchman was with the unconverted Hurons, in the rear.

The twelve canoes had reached the western end of the Lake of St. Peter, where it is filled with innumerable islands.[4] The forest was close on their

[1] Buteux, *Narré de la Prise du Père Jogues*, MS.; *Mémoire touchant le Père Jogues*, MS.

There is a portrait of him prefixed to Mr. Shea's admirable edition in quarto of Jogue's *Novum Belgium*.

[2] Jogues, *Notice sur René Goupil*.

[3] For an account of him, see Ferland, *Notes sur les Registres de N. D. de Québec*, 83 (1863).

[4] Buteux, *Narré de la Prise du Père Jogues*, MS. This document leaves no doubt as to the locality.

right; they kept near the shore to avoid the current, and the shallow water before them was covered with a dense growth of tall bulrushes. Suddenly the silence was frightfully broken. The war-whoop rose from among the rushes, mingled with the reports of guns and the whistling of bullets; and several Iroquois canoes, filled with warriors, pushed out from their concealment, and bore down upon Jogues and his companions. The Hurons in the rear were seized with a shameful panic. They leaped ashore; left canoes, baggage, and weapons, and fled into the woods. The French and the Christian Hurons made fight for a time; but when they saw another fleet of canoes approaching from the opposite shores or islands, they lost heart, and those escaped who could. Goupil was seized amid triumphant yells, as were also several of the Huron converts. Jogues sprang into the bulrushes, and might have escaped; but when he saw Goupil and the neophytes in the clutches of the Iroquois, he had no heart to abandon them, but came out from his hiding-place, and gave himself up to the astonished victors. A few of them had remained to guard the prisoners; the rest were chasing the fugitives. Jogues mastered his agony, and began to baptize those of the captive converts who needed baptism.

Couture had eluded pursuit; but when he thought of Jogues and of what perhaps awaited him, he resolved to share his fate, and, turning, retraced his steps. As he approached, five Iroquois ran forward

to meet him; and one of them snapped his gun at his breast, but it missed fire. In his confusion and excitement, Couture fired his own piece, and laid the savage dead. The remaining four sprang upon him, stripped off all his clothing, tore away his finger-nails with their teeth, gnawed his fingers with the fury of famished dogs, and thrust a sword through one of his hands. Jogues broke from his guards, and, rushing to his friend, threw his arms about his neck. The Iroquois dragged him away, beat him with their fists and war-clubs till he was senseless, and, when he revived, lacerated his fingers with their teeth, as they had done those of Couture. Then they turned upon Goupil, and treated him with the same ferocity. The Huron prisoners were left for the present unharmed. More of them were brought in every moment, till at length the number of captives amounted in all to twenty-two, while three Hurons had been killed in the fight and pursuit. The Iroquois, about seventy in number, now embarked with their prey; but not until they had knocked on the head an old Huron, whom Jogues, with his mangled hands, had just baptized, and who refused to leave the place. Then, under a burning sun, they crossed to the spot on which the town of Sorel now stands, at the mouth of the river Richelieu, where they encamped.[1]

[1] The above, with much of what follows, rests on three documents. The first is a long letter, written in Latin, by Jogues, to the Father Provincial at Paris. It is dated at Rensselaerswyck (Albany), Aug. 5, 1643, and is preserved in the *Societas Jesu Militans* of Tanner, and in the *Mortes Illustres et Gesta eorum de Socie-*

Their course was southward, up the river Richelieu and Lake Champlain; thence, by way of Lake George, to the Mohawk towns. The pain and fever of their wounds, and the clouds of mosquitoes, which they could not drive off, left the prisoners no peace by day nor sleep by night. On the eighth day, they learned that a large Iroquois war-party, on their way to Canada, were near at hand; and they soon approached their camp, on a small island near the southern end of Lake Champlain. The warriors, two hundred in number, saluted their victorious countrymen with volleys from their guns; then, armed with clubs and thorny sticks, ranged themselves in two lines, between which the captives were compelled to pass up the side of a rocky hill. On the way, they were beaten with such fury that Jogues, who was last in the line, fell powerless, drenched in blood and half dead. As the chief man among the French captives, he fared the worst. His hands were again mangled, and fire applied to his body; while the Huron chief, Eustache, was sub-

tate Jesu, etc., of Alegambe. There is a French translation in Martin's Bressani, and an English translation, by Mr. Shea, in the *New York Hist. Coll.* of 1857. The second document is an old manuscript, entitled *Narré de la Prise du Père Jogues.* It was written by the Jesuit Buteux, from the lips of Jogues. Father Martin, S. J., in whose custody it was, kindly permitted me to have a copy made from it. Besides these, there is a long account in the *Relation des Hurons* of 1647, and a briefer one in that of 1644. All these narratives show the strongest internal evidence of truth, and are perfectly concurrent. They are also supported by statements of escaped Huron prisoners, and by several letters and memoirs of the Dutch at Rensselaerswyck.

jected to tortures even more atrocious. When, at night, the exhausted sufferers tried to rest, the young warriors came to lacerate their wounds and pull out their hair and beards.

In the morning they resumed their journey. And now the lake narrowed to the semblance of a tranquil river. Before them was a woody mountain, close on their right a rocky promontory, and between these flowed a stream, the outlet of Lake George. On those rocks, more than a hundred years after, rose the ramparts of Ticonderoga. They landed, shouldered their canoes and baggage, took their way through the woods, passed the spot where the fierce Highlanders and the dauntless regiments of England breasted in vain the storm of lead and fire, and soon reached the shore where Abercrombie landed and Lord Howe fell. First of white men, Jogues and his companions gazed on the romantic lake that bears the name, not of its gentle discoverer, but of the dull Hanoverian king. Like a fair Naiad of the wilderness, it slumbered between the guardian mountains that breathe from crag and forest the stern poetry of war. But all then was solitude; and the clang of trumpets, the roar of cannon, and the deadly crack of the rifle had never as yet awakened their angry echoes.[1]

[1] Lake George, according to Jogues, was called by the Mohawks *Andiatarocte*, or "Place where the Lake closes." *Andiataraque* is found on a map of Sanson. Spofford, *Gazetteer of New York*, article "Lake George," says that it was called *Canideri-oit*, or "Tail of the Lake." Father Martin, in his notes on Bressani,

Again the canoes were launched, and the wild flotilla glided on its way, — now in the shadow of the heights, now on the broad expanse, now among the devious channels of the narrows, beset with woody islets, where the hot air was redolent of the pine, the spruce, and the cedar, — till they neared that tragic shore, where, in the following century, New-England rustics baffled the soldiers of Dieskau, where Montcalm planted his batteries, where the red cross waved so long amid the smoke, and where at length the summer night was hideous with carnage, and an honored name was stained with a memory of blood.[1]

The Iroquois landed at or near the future site of Fort William Henry, left their canoes, and, with their prisoners, began their march for the nearest Mohawk town. Each bore his share of the plunder. Even Jogues, though his lacerated hands were in a

prefixes to this name that of "Horieon," but gives no original authority.

I have seen an old Latin map on which the name "Horiconi" is set down as belonging to a neighboring tribe. This seems to be only a misprint for "Horieoui," that is, "Irocoui," or "Iroquois." In an old English map, prefixed to the rare tract, *A Treatise of New England*, the "Lake of Hieroeoyes" is laid down. The name "Horieon," as used by Cooper in his *Last of the Mohicans*, seems to have no sufficient historical foundation. In 1646, the lake, as we shall see, was named "Lac St. Sacrement."

[1] The allusion is, of course, to the siege of Fort William Henry in 1757, and the ensuing massacre by Montcalm's Indians. Charlevoix, with his usual carelessness, says that Jogues's captors took a circuitous route to avoid enemies. In truth, however, they were not in the slightest danger of meeting any; and they followed the route which before the present century was the great highway between Canada and New Holland, or New York.

frightful condition and his body covered with bruises, was forced to stagger on with the rest under a heavy load. He with his fellow-prisoners, and indeed the whole party, were half starved, subsisting chiefly on wild berries. They crossed the upper Hudson, and in thirteen days after leaving the St. Lawrence neared the wretched goal of their pilgrimage, — a palisaded town, standing on a hill by the banks of the river Mohawk.

The whoops of the victors announced their approach, and the savage hive sent forth its swarms. They thronged the side of the hill, the old and the young, each with a stick, or a slender iron rod, bought from the Dutchmen on the Hudson. They ranged themselves in a double line, reaching upward to the entrance of the town; and through this "narrow road of Paradise," as Jogues calls it, the captives were led in single file, — Couture in front, after him a half-score of Hurons, then Goupil, then the remaining Hurons, and at last Jogues. As they passed, they were saluted with yells, screeches, and a tempest of blows. One, heavier than the others, knocked Jogues's breath from his body, and stretched him on the ground; but it was death to lie there, and, regaining his feet, he staggered on with the rest.[1] When they reached the town, the blows ceased, and they were all placed on a scaffold, or

[1] This practice of forcing prisoners to "run the gantlet" was by no means peculiar to the Iroquois, but was common to many tribes.

high platform, in the middle of the place. The three Frenchmen had fared the worst, and were frightfully disfigured. Goupil, especially, was streaming with blood, and livid with bruises from head to foot.

They were allowed a few minutes to recover their breath, undisturbed, except by the hootings and gibes of the mob below. Then a chief called out, "Come, let us caress these Frenchmen!" — and the crowd, knife in hand, began to mount the scaffold. They ordered a Christian Algonquin woman, a prisoner among them, to cut off Jogues's left thumb, which she did; and a thumb of Goupil was also severed, a clam-shell being used as the instrument, in order to increase the pain. It is needless to specify further the tortures to which they were subjected, all designed to cause the greatest possible suffering without endangering life. At night, they were removed from the scaffold and placed in one of the houses, each stretched on his back, with his limbs extended, and his ankles and wrists bound fast to stakes driven into the earthen floor. The children now profited by the examples of their parents, and amused themselves by placing live coals and red-hot ashes on the naked bodies of the prisoners, who, bound fast, and covered with wounds and bruises which made every movement a torture, were sometimes unable to shake them off.

In the morning, they were again placed on the scaffold, where, during this and the two following

days, they remained exposed to the taunts of the crowd. Then they were led in triumph to the second Mohawk town, and afterwards to the third,[1] suffering at each a repetition of cruelties, the detail of which would be as monotonous as revolting.

In a house in the town of Teonontogen, Jogues was hung by the wrists between two of the upright poles which supported the structure, in such a manner that his feet could not touch the ground; and thus he remained for some fifteen minutes, in extreme torture, until, as he was on the point of swooning, an Indian, with an impulse of pity, cut the cords and released him. While they were in this town, four fresh Huron prisoners, just taken, were brought in, and placed on the scaffold with the rest. Jogues, in the midst of his pain and exhaustion, took the opportunity to convert them. An ear of green corn was thrown to him for food, and he discovered a few raindrops clinging to the husks. With these he baptized two of the Hurons. The remaining two received baptism soon after from a brook which the prisoners crossed on the way to another town.

Couture, though he had incensed the Indians by

[1] The Mohawks had but three towns. The first, and the lowest on the river, was Osseruenon; the second, two miles above, was Andagaron; and the third, Teonontogen: or, as Megapolensis, in his *Sketch of the Mohawks*, writes the names, Asserué, Banagiro, and Thenondiogo. They all seem to have been fortified in the Iroquois manner, and their united population was thirty-five hundred, or somewhat more. At a later period, 1720, there were still three towns, named respectively Teahtontaioga, Ganowauga, and Ganeganaga. See the map in Morgan, *League of the Iroquois*.

killing one of their warriors, had gained their admiration by his bravery; and, after torturing him most savagely, they adopted him into one of their families, in place of a dead relative. Thenceforth he was comparatively safe. Jogues and Goupil were less fortunate. Three of the Hurons had been burned to death, and they expected to share their fate. A council was held to pronounce their doom; but dissensions arose, and no result was reached. They were led back to the first village, where they remained, racked with suspense and half dead with exhaustion. Jogues, however, lost no opportunity to baptize dying infants, while Goupil taught children to make the sign of the cross. On one occasion, he made the sign on the forehead of a child, grandson of an Indian in whose lodge they lived. The superstition of the old savage was aroused. Some Dutchmen had told him that the sign of the cross came from the Devil, and would cause mischief. He thought that Goupil was bewitching the child; and, resolving to rid himself of so dangerous a guest, applied for aid to two young braves. Jogues and Goupil, clad in their squalid garb of tattered skins, were soon after walking together in the forest that adjoined the town, consoling themselves with prayer, and mutually exhorting each other to suffer patiently for the sake of Christ and the Virgin, when, as they were returning, reciting their rosaries, they met the two young Indians, and read in their sullen visages an augury of ill. The Indians joined them, and

accompanied them to the entrance of the town, where one of the two, suddenly drawing a hatchet from beneath his blanket, struck it into the head of Goupil, who fell, murmuring the name of Christ. Jogues dropped on his knees, and, bowing his head in prayer, awaited the blow, when the murderer ordered him to get up and go home. He obeyed, but not until he had given absolution to his still breathing friend, and presently saw the lifeless body dragged through the town amid hootings and rejoicings.

Jogues passed a night of anguish and desolation, and in the morning, reckless of life, set forth in search of Goupil's remains. "Where are you going so fast?" demanded the old Indian, his master. "Do you not see those fierce young braves, who are watching to kill you?" Jogues persisted, and the old man asked another Indian to go with him as a protector. The corpse had been flung into a neighboring ravine, at the bottom of which ran a torrent; and here, with the Indian's help, Jogues found it, stripped naked, and gnawed by dogs. He dragged it into the water, and covered it with stones to save it from further mutilation, resolving to return alone on the following day and secretly bury it. But with the night there came a storm; and when, in the gray of the morning, Jogues descended to the brink of the stream, he found it a rolling, turbid flood, and the body was nowhere to be seen. Had the Indians or the torrent borne it away? Jogues waded into the cold current: it was the first of October; he sounded it with his

feet and with his stick; he searched the rocks, the thicket, the forest; but all in vain. Then, crouched by the pitiless stream, he mingled his tears with its waters, and, in a voice broken with groans, chanted the service of the dead.[1]

The Indians, it proved, and not the flood, had robbed him of the remains of his friend. Early in the spring, when the snows were melting in the woods, he was told by Mohawk children that the body was lying, where it had been flung, in a lonely spot lower down the stream. He went to seek it; found the scattered bones, stripped by the foxes and the birds; and, tenderly gathering them up, hid them in a hollow tree, hoping that a day might come when he could give them a Christian burial in consecrated ground.

After the murder of Goupil, Jogues's life hung by a hair. He lived in hourly expectation of the tomahawk, and would have welcomed it as a boon. By signs and words, he was warned that his hour was near; but, as he never shunned his fate, it fled from him, and each day, with renewed astonishment, he found himself still among the living.

Late in the autumn, a party of the Indians set forth on their yearly deer-hunt, and Jogues was ordered to go with them. Shivering and half-famished, he followed them through the chill November

[1] Jogues in Tanner, *Societas Militans*, 519; Bressani, 216; Lalemant, *Relation*, 1647, 25, 26; Buteux, *Narré*, MS.; Jogues, *Notice sur René Goupil*.

forest, and shared their wild bivouac in the depths of the wintry desolation. The game they took was devoted to Areskoui, their god, and eaten in his honor. Jogues would not taste the meat offered to a demon; and thus he starved in the midst of plenty. At night, when the kettle was slung, and the savage crew made merry around their fire, he crouched in a corner of the hut, gnawed by hunger, and pierced to the bone with cold. They thought his presence unpropitious to their hunting, and the women especially hated him. His demeanor at once astonished and incensed his masters. He brought them firewood, like a squaw; he did their bidding without a murmur, and patiently bore their abuse; but when they mocked at his God, and laughed at his devotions, their slave assumed an air and tone of authority, and sternly rebuked them.[1]

He would sometimes escape from "this Babylon," as he calls the hut, and wander in the forest, telling his beads and repeating passages of Scripture. In a remote and lonely spot, he cut the bark in the form of a cross from the trunk of a great tree; and here he made his prayers. This living martyr, half clad in shaggy furs, kneeling on the snow among the icicled rocks and beneath the gloomy pines, bowing in adoration before the emblem of the faith in which was his only consolation and his only hope, is alike a theme for the pen and a subject for the pencil.

The Indians at last grew tired of him, and sent

[1] Lalemant, *Relation*, 1647, 41.

him back to the village. Here he remained till the middle of March, baptizing infants and trying to convert adults. He told them of the sun, moon, planets, and stars. They listened with interest; but when from astronomy he passed to theology, he spent his breath in vain. In March, the old man with whom he lived set forth for his spring fishing, taking with him his squaw and several children. Jogues also was of the party. They repaired to a lake, perhaps Lake Saratoga, four days distant. Here they subsisted for some time on frogs, the entrails of fish, and other garbage. Jogues passed his days in the forest, repeating his prayers, and carving the name of Jesus on trees, as a terror to the demons of the wilderness. A messenger at length arrived from the town; and on the following day, under the pretence that signs of an enemy had been seen, the party broke up their camp, and returned home in hot haste. The messenger had brought tidings that a war-party, which had gone out against the French, had been defeated and destroyed, and that the whole population were clamoring to appease their grief by torturing Jogues to death. This was the true cause of the sudden and mysterious return; but when they reached the town, other tidings had arrived. The missing warriors were safe, and on their way home in triumph with a large number of prisoners. Again Jogues's life was spared; but he was forced to witness the torture and butchery of the converts and allies of the French. Existence became unendurable to

him, and he longed to die. War-parties were continually going out. Should they be defeated and cut off, he would pay the forfeit at the stake; and if they came back, as they usually did, with booty and prisoners, he was doomed to see his countrymen and their Indian friends mangled, burned, and devoured.

Jogues had shown no disposition to escape, and great liberty was therefore allowed him. He went from town to town, giving absolution to the Christian captives, and converting and baptizing the heathen. On one occasion, he baptized a woman in the midst of the fire, under pretence of lifting a cup of water to her parched lips. There was no lack of objects for his zeal. A single war-party returned from the Huron country with nearly a hundred prisoners, who were distributed among the Iroquois towns, and the greater part burned.[1] Of the children of the Mohawks and their neighbors, he had baptized, before August, about seventy; insomuch that he began to regard his captivity as a Providential interposition for the saving of souls.

At the end of July, he went with a party of Indians to a fishing-place on the Hudson, about twenty

[1] The Dutch clergyman, Megapolensis, at this time living at Fort Orange, bears the strongest testimony to the ferocity with which his friends, the Mohawks, treated their prisoners. He mentions the same modes of torture which Jogues describes, and is very explicit as to cannibalism. "The common people," he says, "eat the arms, buttocks, and trunk; but the chiefs eat the head and the heart." (*Short Sketch of the Mohawk Indians.*) This feast was of a religious character.

miles below Fort Orange. While here, he learned that another war-party had lately returned with prisoners, two of whom had been burned to death at Osseruenon. On this, his conscience smote him that he had not remained in the town to give the sufferers absolution or baptism; and he begged leave of the old woman who had him in charge to return at the first opportunity. A canoe soon after went up the river with some of the Iroquois, and he was allowed to go in it. When they reached Rensselaerswyck, the Indians landed to trade with the Dutch, and took Jogues with them.

The centre of this rude little settlement was Fort Orange, a miserable structure of logs, standing on a spot now within the limits of the city of Albany.[1] It contained several houses and other buildings; and behind it was a small church, recently erected, and serving as the abode of the pastor, Dominie Megapolensis, known in our day as the writer of an interesting though short account of the Mohawks. Some twenty-five or thirty houses, roughly built of boards and roofed with thatch, were scattered at intervals on or near the borders of the Hudson, above and below the fort. Their inhabitants, about a hundred in number, were for the most part rude Dutch farmers, tenants of Van Rensselaer, the patroon, or lord of the manor. They raised wheat, of which they made beer, and oats, with which they fed their numerous

[1] The site of the Phœnix Hotel. *Note by Mr. Shea to Jogues's Novum Belgium.*

horses. They traded, too, with the Indians, who profited greatly by the competition among them, receiving guns, knives, axes, kettles, cloth, and beads, at moderate rates, in exchange for their furs.[1] The Dutch were on excellent terms with their red neighbors, met them in the forest without the least fear, and sometimes intermarried with them. They had known of Jogues's captivity, and, to their great honor, had made efforts for his release, offering for that purpose goods to a considerable value, but without effect.[2]

At Fort Orange, Jogues heard startling news. The Indians of the village where he lived were, he was told, enraged against him, and determined to burn him. About the first of July, a war-party had set out for Canada, and one of the warriors had offered to Jogues to be the bearer of a letter from him to the French commander at Three Rivers, thinking probably to gain some advantage under cover of a parley. Jogues knew that the French would be on their guard; and he felt it his duty to

[1] Jogues, *Novum Belgium;* Barnes, *Settlement of Albany,* 50–55; O'Callaghan, *New Netherland,* chap. vi.

On the relations of the Mohawks and Dutch, see Megapolensis, *Short Sketch of the Mohawk Indians,* and portions of the letter of Jogues to his Superior, dated Rensselaerswyck, Aug. 30, 1643.

[2] See a long letter of Arendt Van Curler (Corlaer) to Van Rensselaer, June 16, 1643, in O'Callaghan's *New Netherland,* Appendix L. "We persuaded them so far," writes Van Curler, "that they promised not to kill them. . . . The French captives ran screaming after us, and besought us to do all in our power to release them out of the hands of the barbarians."

lose no opportunity of informing them as to the state of affairs among the Iroquois. A Dutchman gave him a piece of paper; and he wrote a letter, in a jargon of Latin, French, and Huron, warning his countrymen to be on their guard, as war-parties were constantly going out, and they could hope for no respite from attack until late in the autumn.[1] When the Iroquois reached the mouth of the river Richelieu, where a small fort had been built by the French the preceding summer, the messenger asked for a parley, and gave Jogues's letter to the commander of the post, who, after reading it, turned his cannon on the savages. They fled in dismay, leaving behind them their baggage and some of their guns; and returning home in a fury, charged Jogues with having caused their discomfiture. Jogues had expected this result, and was prepared to meet it; but several of the principal Dutch settlers, and among them Van Curler, who had made the previous attempt to rescue him, urged that his death was certain if he returned to the Indian town, and advised him to make his escape. In the Hudson, opposite the settlement, lay a small Dutch vessel nearly ready to sail. Van Curler offered him a passage in her to Bordeaux or Rochelle, — representing that the opportunity was too good to be lost, and making light of the prisoner's objection that a connivance in his escape on the part of the Dutch would excite the resentment of

[1] See a French rendering of the letter in Vimont, *Relation*, 1643, 75.

the Indians against them. Jogues thanked him warmly; but, to his amazement, asked for a night to consider the matter, and take counsel of God in prayer.

He spent the night in great agitation, tossed by doubt, and full of anxiety lest his self-love should beguile him from his duty.[1] Was it not possible that the Indians might spare his life, and that, by a timely drop of water, he might still rescue souls from torturing devils and eternal fires of perdition? On the other hand, would he not, by remaining to meet a fate almost inevitable, incur the guilt of suicide? And even should he escape torture and death, could he hope that the Indians would again permit him to instruct and baptize their prisoners? Of his French companions, one, Goupil, was dead; while Couture had urged Jogues to flight, saying that he would then follow his example, but that, so long as the Father remained a prisoner, he, Couture, would share his fate. Before morning, Jogues had made his decision. God, he thought, would be better pleased should he embrace the opportunity given him. He went to find his Dutch friends, and, with a profusion of thanks, accepted their offer. They told him that a boat should be left for him on the shore, and that he must watch his time, and escape in it to the vessel, where he would be safe.

He and his Indian masters were lodged together in a large building, like a barn, belonging to a Dutch

[1] Buteux, *Narré*, MS.

farmer. It was a hundred feet long, and had no partition of any kind. At one end the farmer kept his cattle; at the other he slept with his wife, a Mohawk squaw, and his children, while his Indian guests lay on the floor in the middle.[1] As he is described as one of the principal persons of the colony, it is clear that the civilization of Rensselaerswyck was not high.

In the evening, Jogues, in such a manner as not to excite the suspicion of the Indians, went out to reconnoitre. There was a fence around the house, and, as he was passing it, a large dog belonging to the farmer flew at him, and bit him very severely in the leg. The Dutchman, hearing the noise, came out with a light, led Jogues back into the building, and bandaged his wound. He seemed to have some suspicion of the prisoner's design; for, fearful perhaps that his escape might exasperate the Indians, he made fast the door in such a manner that it could not readily be opened. Jogues now lay down among the Indians, who, rolled in their blankets, were stretched around him. He was fevered with excitement; and the agitation of his mind, joined to the pain of his wound, kept him awake all night. About dawn, while the Indians were still asleep, a laborer in the employ of the farmer came in with a lantern, and Jogues, who spoke no Dutch, gave him to understand by signs that he needed his help and guidance. The man was disposed to aid him, silently led the

[1] Buteux, *Narré*, MS.

way out, quieted the dogs, and showed him the path to the river. It was more than half a mile distant, and the way was rough and broken. Jogues was greatly exhausted, and his wounded limb gave him such pain that he walked with the utmost difficulty. When he reached the shore, the day was breaking, and he found, to his dismay, that the ebb of the tide had left the boat high and dry. He shouted to the vessel, but no one heard him. His desperation gave him strength; and, by working the boat to and fro, he pushed it at length, little by little, into the water, entered it, and rowed to the vessel. The Dutch sailors received him kindly, and hid him in the bottom of the hold, placing a large box over the hatchway.

He remained two days, half stifled, in this foul lurking-place, while the Indians, furious at his escape, ransacked the settlement in vain to find him. They came off to the vessel, and so terrified the officers that Jogues was sent on shore at night, and led to the fort. Here he was hidden in the garret of a house occupied by a miserly old man, to whose charge he was consigned. Food was sent to him; but, as his host appropriated the larger part to himself, Jogues was nearly starved. There was a compartment of his garret, separated from the rest by a partition of boards. Here the old Dutchman, who, like many others of the settlers, carried on a trade with the Mohawks, kept a quantity of goods for that purpose; and hither he often brought his customers. The boards of the partition had shrunk, leaving wide

crevices; and Jogues could plainly see the Indians, as they passed between him and the light. They, on their part, might as easily have seen him, if he had not, when he heard them entering the house, hidden himself behind some barrels in the corner; where he would sometimes remain crouched for hours, in a constrained and painful posture, half suffocated with heat, and afraid to move a limb. His wounded leg began to show dangerous symptoms; but he was relieved by the care of a Dutch surgeon of the fort. The minister, Megapolensis, also visited him, and did all in his power for the comfort of his Catholic brother, with whom he seems to have been well pleased, and whom he calls "a very learned scholar."[1]

When Jogues had remained for six weeks in this hiding-place, his Dutch friends succeeded in satisfying his Indian masters by the payment of a large ransom.[2] A vessel from Manhattan, now New York, soon after brought up an order from the Director-General, Kieft, that he should be sent to him. Accordingly he was placed in a small vessel, which carried him down the Hudson. The Dutch on board treated him with great kindness; and, to do him honor, they named after him one of the islands in the river. At Manhattan he found a dilapidated fort, garrisoned by sixty soldiers, and containing a stone

[1] Megapolensis, *A Short Sketch of the Mohawk Indians.*

[2] *Lettre de Jogues à Lalemant, Rennes, Jan.* 6, 1644. (See *Relation,* 1643, 79.) Goods were given the Indians to the value of three hundred livres.

church and the Director-General's house, together with storehouses and barracks. Near it were ranges of small houses, occupied chiefly by mechanics and laborers; while the dwellings of the remaining colonists, numbering in all four or five hundred, were scattered here and there on the island and the neighboring shores. The settlers were of different sects and nations, but chiefly Dutch Calvinists. Kieft told his guest that eighteen different languages were spoken at Manhattan.[1] The colonists were in the midst of a bloody Indian war, brought on by their own besotted cruelty; and while Jogues was at the fort, some forty of the Dutchmen were killed on the neighboring farms, and many barns and houses burned.[2]

The Director-General, with a humanity that was far from usual with him, exchanged Jogues's squalid and savage dress for a suit of Dutch cloth, and gave him passage in a small vessel which was then about to sail. The voyage was rough and tedious; and the passenger slept on deck or on a coil of ropes, suffering greatly from cold, and often drenched by the waves that broke over the vessel's side. At length she reached Falmouth, on the southern coast of England, when all the crew went ashore for a carouse, leaving Jogues alone on board. A boat presently came alongside with a gang of desperadoes, who

[1] Jogues, *Novum Belgium.*

[2] This war was with Algonquin tribes of the neighborhood. See O'Callaghan, *New Netherland*, i., chap. iii.

boarded her, and rifled her of everything valuable, threatened Jogues with a pistol, and robbed him of his hat and coat. He obtained some assistance from the crew of a French ship in the harbor, and, on the day before Christmas, took passage in a small coal vessel for the neighboring coast of Brittany. In the following afternoon he was set on shore a little to the north of Brest, and, seeing a peasant's cottage not far off, he approached it, and asked the way to the nearest church. The peasant and his wife, as the narrative gravely tells us, mistook him, by reason of his modest deportment, for some poor but pious Irishman, and asked him to share their supper, after finishing his devotions, — an invitation which Jogues, half famished as he was, gladly accepted. He reached the church in time for the early mass, and with an unutterable joy knelt before the altar, and renewed the communion of which he had been deprived so long. When he returned to the cottage, the attention of his hosts was at once attracted to his mutilated and distorted hands. They asked with amazement how he could have received such injuries; and when they heard the story of his tortures, their surprise and veneration knew no bounds. Two young girls, their daughters, begged him to accept all they had to give, — a handful of sous; while the peasant made known the character of his new guest to his neighbors. A trader from Rennes brought a horse to the door, and offered the use of it to Jogues, to carry him to the Jesuit college in that town. He

gratefully accepted it; and, on the morning of the fifth of January, 1644, reached his destination.

He dismounted, and knocked at the door of the college. The porter opened it, and saw a man wearing on his head an old woollen nightcap, and in an attire little better than that of a beggar. Jogues asked to see the Rector; but the porter answered, coldly, that the Rector was busied in the Sacristy. Jogues begged him to say that a man was at the door with news from Canada. The missions of Canada were at this time an object of primal interest to the Jesuits, and above all to the Jesuits of France. A letter from Jogues, written during his captivity, had already reached France, as had also the Jesuit *Relation* of 1643, which contained a long account of his capture; and he had no doubt been an engrossing theme of conversation in every house of the French Jesuits. The Father Rector was putting on his vestments to say mass; but when he heard that a poor man from Canada had asked for him at the door, he postponed the service, and went to meet him. Jogues, without discovering himself, gave him a letter from the Dutch Director-General attesting his character. The Rector, without reading it, began to question him as to the affairs of Canada, and at length asked him if he knew Father Jogues.

"I knew him very well," was the reply.

"The Iroquois have taken him," pursued the Rector. "Is he dead? Have they murdered him?"

"No," answered Jogues; "he is alive and at lib-

erty, and I am he." And he fell on his knees to ask his Superior's blessing.

That night was a night of jubilation and thanksgiving in the college of Rennes.[1]

Jogues became a centre of curiosity and reverence. He was summoned to Paris. The Queen, Anne of Austria, wished to see him; and when the persecuted slave of the Mohawks was conducted into her presence, she kissed his mutilated hands, while the ladies of the Court thronged around to do him homage. We are told, and no doubt with truth, that these honors were unwelcome to the modest and single-hearted missionary, who thought only of returning to his work of converting the Indians. A priest with any deformity of body is debarred from saying mass. The teeth and knives of the Iroquois had inflicted an injury worse than the torturers imagined, for they had robbed Jogues of the privilege which was the chief consolation of his life; but the Pope, by a special dispensation, restored it to him, and with the opening spring he sailed again for Canada.

[1] For Jogues's arrival in Brittany, see *Lettre de Jogues à Lalemant, Rennes, Jan.* 6, 1644; *Lettre de Jogues à* ———, *Rennes, Jan.* 5, 1644 (in *Relation*, 1643), and the long account in the *Relation* of 1647.

CHAPTER XVII.

1641–1646.

THE IROQUOIS. — BRESSANI. — DE NOUË.

WAR. — DISTRESS AND TERROR. — RICHELIEU. — BATTLE. — RUIN OF INDIAN TRIBES. — MUTUAL DESTRUCTION. — IROQUOIS AND ALGONQUIN. — ATROCITIES. — FRIGHTFUL POSITION OF THE FRENCH. — JOSEPH BRESSANI: HIS CAPTURE; HIS TREATMENT; HIS ESCAPE. — ANNE DE NOUË: HIS NOCTURNAL JOURNEY; HIS DEATH.

Two forces were battling for the mastery of Canada: on the one side, Christ, the Virgin, and the Angels, with their agents the priests; on the other, the Devil, and his tools the Iroquois. Such at least was the view of the case held in full faith, not by the Jesuit Fathers alone, but by most of the colonists. Never before had the fiend put forth such rage; and in the Iroquois he found instruments of a nature not uncongenial with his own.

At Quebec, Three Rivers, Montreal, and the little fort of Richelieu, — that is to say, in all Canada, — no man could hunt, fish, till the fields, or cut a tree in the forest, without peril to his scalp. The Iroquois were everywhere, and nowhere. A yell, a volley of bullets, a rush of screeching savages, and all

was over. The soldiers hastened to the spot to find silence, solitude, and a mangled corpse.

"I had as lief," writes Father Vimont, "be beset by goblins as by the Iroquois. The one are about as invisible as the other. Our people on the Richelieu and at Montreal are kept in a closer confinement than ever were monks or nuns in our smallest convents in France."

The Confederates at this time were in a flush of unparalleled audacity. They despised white men as base poltroons, and esteemed themselves warriors and heroes, destined to conquer all mankind.[1] The fire-arms with which the Dutch had rashly supplied them, joined to their united councils, their courage, and ferocity, gave them an advantage over the surrounding tribes which they fully understood. Their passions rose with their sense of power. They boasted that they would wipe the Hurons, the Algonquins, and the French from the face of the earth, and carry the "white girls," meaning the nuns, to their villages. This last event, indeed, seemed more than probable; and the Hospital nuns left their exposed station at Sillery, and withdrew to the ramparts and palisades of Quebec. The St. Lawrence and the Ottawa were so infested that communication with

[1] Bressani, when a prisoner among them, writes to this effect in a letter to his Superior. See *Relation Abrégée*, 131.

The anonymous author of the *Relation* of 1660 says, that in their belief, if their nation were destroyed, a general confusion and overthrow of mankind must needs be the consequence. *Relation*, 1660, 6.

the Huron country was cut off; and three times the annual packet of letters sent thither to the missionaries fell into the hands of the Iroquois.

It was towards the close of the year 1640 that the scourge of Iroquois war had begun to fall heavily on the French. At that time, a party of their warriors waylaid and captured Thomas Godefroy and François Marguerie, — the latter a young man of great energy and daring, familiar with the woods, a master of the Algonquin language, and a scholar of no mean acquirements.[1] To the great joy of the colonists, he and his companion were brought back to Three Rivers by their captors, and given up, in the vain hope that the French would respond with a gift of firearms. Their demand for them being declined, they broke off the parley in a rage, fortified themselves, fired on the French, and withdrew under cover of night.

Open war now ensued, and for a time all was bewilderment and terror. How to check the inroads of an enemy so stealthy and so keen for blood was the problem that taxed the brain of Montmagny, the Governor. He thought he had found a solution, when he conceived the plan of building a fort at the mouth of the river Richelieu, by which the Iroquois always made their descents to the St. Lawrence. Happily for the perishing colony, the Cardinal de Richelieu, in 1642, sent out thirty or forty soldiers

[1] During his captivity, he wrote, on a beaver-skin, a letter to the Dutch in French, Latin, and English.

for its defence.[1] Ten times the number would have been scarcely sufficient; but even this slight succor was hailed with delight, and Montmagny was enabled to carry into effect his plan of the fort, for which hitherto he had had neither builders nor garrison. He took with him, besides the new-comers, a body of soldiers and armed laborers from Quebec, and, with a force of about a hundred men in all,[2] sailed for the Richelieu, in a brigantine and two or three open boats.

On the thirteenth of August he reached his destination, and landed where the town of Sorel now stands. It was but eleven days before that Jogues and his companions had been captured, and Montmagny's followers found ghastly tokens of the disaster. The heads of the slain were stuck on poles by the side of the river; and several trees, from which portions of the bark had been peeled, were daubed with the rude picture-writing in which the victors recorded their exploit.[3] Among the rest, a representation of Jogues himself was clearly distinguishable. The heads were removed, the trees cut down, and a large cross planted on the spot. An altar was raised,

[1] Faillon, *Colonie Française*, ii. 2; Vimont, *Relation*, 1642, 2, 44.

[2] Marie de l'Incarnation, *Lettre*, Sept. 29, 1642.

[3] Vimont, *Relation*, 1642, 52.

This practice was common to many tribes, and is not yet extinct. The writer has seen similar records, made by recent war-parties of Crows or Blackfeet, in the remote West. In this case, the bark was removed from the trunks of large cotton-wood trees, and the pictures traced with charcoal and vermilion. There were marks for scalps, for prisoners, and for the conquerors themselves.

and all heard mass; then a volley of musketry was fired; and then they fell to their work. They hewed an opening into the forest, dug up the roots, cleared the ground, and cut, shaped, and planted palisades. Thus a week passed, and their defences were nearly completed, when suddenly the war-whoop rang in their ears, and two hundred Iroquois rushed upon them from the borders of the clearing.[1]

It was the party of warriors that Jogues had met on an island in Lake Champlain. But for the courage of Du Rocher, a corporal, who was on guard, they would have carried all before them. They were rushing through an opening in the palisade, when he, with a few soldiers, met them with such vigor and resolution that they were held in check long enough for the rest to snatch their arms. Montmagny, who was on the river in his brigantine, hastened on shore; and the soldiers, encouraged by his arrival, fought with great determination.

The Iroquois, on their part, swarmed up to the palisade, thrust their guns through the loop-holes, and fired on those within; nor was it till several of them had been killed and others wounded that they learned to keep a more prudent distance. A tall savage, wearing a crest of the hair of some animal dyed scarlet and bound with a fillet of wampum, leaped forward to the attack, and was shot dead. Another shared his fate, with seven buck-shot in his

[1] The *Relation* of 1642 says three hundred. Jogues, who had been among them to his cost, is the better authority.

shield and as many in his body. The French, with shouts, redoubled their fire, and the Indians at length lost heart and fell back. The wounded dropped guns, shields, and war-clubs, and the whole band withdrew to the shelter of a fort which they had built in the forest, three miles above. On the part of the French, one man was killed and four wounded. They had narrowly escaped a disaster which might have proved the ruin of the colony; and they now gained time so far to strengthen their defences as to make them reasonably secure against any attack of savages.[1] The new fort, however, did not effectually answer its purpose of stopping the inroads of the Iroquois. They would land a mile or more above it, carry their canoes through the forest across an intervening tongue of land, and then launch them in the St. Lawrence, while the garrison remained in total ignorance of their movements.

While the French were thus beset, their Indian allies fared still worse. The effect of Iroquois hostilities on all the Algonquin tribes of Canada, from the Saguenay to the Lake of the Nipissings, had become frightfully apparent. Famine and pestilence had aided the ravages of war, till these wretched

[1] Vimont, *Relation*, 1642, 50, 51.

Assaults by Indians on fortified places are rare. The Iroquois are known, however, to have made them with success in several cases, some of the most remarkable of which will appear hereafter. The courage of Indians is uncertain and spasmodic. They are capable, at times, of a furious temerity, approaching desperation; but this is liable to sudden and extreme reaction. Their courage, too, is much oftener displayed in covert than in open attacks.

bands seemed in the course of rapid extermination. Their spirit was broken. They became humble and docile in the hands of the missionaries, ceased their railings against the new doctrine, and leaned on the French as their only hope in this extremity of woe. Sometimes they would appear in troops at Sillery or Three Rivers, scared out of their forests by the sight of an Iroquois footprint; then some new terror would seize them, and drive them back to seek a hiding-place in the deepest thickets of the wilderness. Their best hunting-grounds were beset by the enemy. They starved for weeks together, subsisting on the bark of trees or the thongs of raw hide which formed the network of their snow-shoes. The mortality among them was prodigious. "Where, eight years ago," writes Father Vimont, "one would see a hundred wigwams, one now sees scarcely five or six. A chief who once had eight hundred warriors has now but thirty or forty; and in place of fleets of three or four hundred canoes, we see less than a tenth of that number."[1]

These Canadian tribes were undergoing that process of extermination, absorption, or expatriation which, as there is reason to believe, had for many generations formed the gloomy and meaningless history of the greater part of this continent. Three or four hundred Dutch guns, in the hands of the conquerors, gave an unwonted quickness and decision to the work, but in no way changed its essential character. The horrible nature of this warfare can be

[1] *Relation*, 1644, 3.

known only through examples; and of these one or two will suffice.

A band of Algonquins, late in the autumn of 1641, set forth from Three Rivers on their winter hunt, and, fearful of the Iroquois, made their way far northward, into the depths of the forests that border the Ottawa. Here they thought themselves safe, built their lodges, and began to hunt the moose and beaver. But a large party of their enemies, with a persistent ferocity that is truly astonishing, had penetrated even here, found the traces of the snow-shoes, followed up their human prey, and hid at nightfall among the rocks and thickets around the encampment. At midnight, their yells and the blows of their war-clubs awakened their sleeping victims. In a few minutes all were in their power. They bound the prisoners hand and foot, rekindled the fire, slung the kettles, cut the bodies of the slain to pieces, and boiled and devoured them before the eyes of the wretched survivors. "In a word," says the narrator, "they ate men with as much appetite and more pleasure than hunters eat a boar or a stag."[1]

Meanwhile they amused themselves with bantering their prisoners. "Uncle," said one of them to an old Algonquin, "you are a dead man. You are going to the land of souls. Tell them to take heart: they will have good company soon, for we are going to send all the rest of your nation to join them. This will be good news for them."[2]

[1] Vimont, *Relation*, 1642, 46. [2] *Ibid.*, 45.

This old man, who is described as no less malicious than his captors, and even more crafty, soon after escaped, and brought tidings of the disaster to the French. In the following spring, two women of the party also escaped; and, after suffering almost incredible hardships, reached Three Rivers, torn with briers, nearly naked, and in a deplorable state of bodily and mental exhaustion. One of them told her story to Father Buteux, who translated it into French, and gave it to Vimont to be printed in the *Relation* of 1642. Revolting as it is, it is necessary to recount it. Suffice it to say, that it is sustained by the whole body of contemporary evidence in regard to the practices of the Iroquois and some of the neighboring tribes.

The conquerors feasted in the lodge till nearly daybreak, and then, after a short rest, began their march homeward with their prisoners. Among these were three women, of whom the narrator was one, who had each a child of a few weeks or months old. At the first halt, their captors took the infants from them, tied them to wooden spits, placed them to die slowly before a fire, and feasted on them before the eyes of the agonized mothers, whose shrieks, supplications, and frantic efforts to break the cords that bound them were met with mockery and laughter. "They are not men, they are wolves!" sobbed the wretched woman, as she told what had befallen her to the pitying Jesuit.[1] At the Fall of the Chaudière, another

[1] Vimont, *Relation*, 1642, 46.

of the women ended her woes by leaping into the cataract. When they approached the first Iroquois town, they were met, at the distance of several leagues, by a crowd of the inhabitants, and among them a troop of women, bringing food to regale the triumphant warriors. Here they halted, and passed the night in songs of victory, mingled with the dismal chant of the prisoners, who were forced to dance for their entertainment.

On the morrow they entered the town, leading the captive Algonquins, fast bound, and surrounded by a crowd of men, women, and children, all singing at the top of their throats. The largest lodge was ready to receive them; and as they entered, the victims read their doom in the fires that blazed on the earthen floor, and in the aspect of the attendant savages, whom the Jesuit Father calls attendant demons, that waited their coming. The torture which ensued was but preliminary, designed to cause all possible suffering without touching life. It consisted in blows with sticks and cudgels, gashing their limbs with knives, cutting off their fingers with clam-shells, scorching them with firebrands, and other indescribable torments.[1] The women were stripped naked, and forced to dance to the singing of the male prisoners, amid the applause and laughter of the crowd.

[1] "Cette pauure creature qui s'est sauuée, a les deux pouces couppez, ou plus tost hachez. Quand ils me les eurent couppez, disoit-elle, ils me les voulurent faire manger; mais ie les mis sur mon giron, et leur dis qu'ils me tuassent s'ils vouloient, que ie ne leur pouuois obeir." — Buteux in *Relation*, 1642, 47.

They then gave them food, to strengthen them for further suffering.

On the following morning, they were placed on a large scaffold, in sight of the whole population. It was a gala-day. Young and old were gathered from far and near. Some mounted the scaffold, and scorched them with torches and firebrands; while the children, standing beneath the bark platform, applied fire to the feet of the prisoners between the crevices. The Algonquin women were told to burn their husbands and companions; and one of them obeyed, vainly thinking to appease her tormentors. The stoicism of one of the warriors enraged his captors beyond measure. "Scream! why don't you scream?" they cried, thrusting their burning brands at his naked body. "Look at me," he answered; "you cannot make me wince. If you were in my place, you would screech like babies." At this they fell upon him with redoubled fury, till their knives and firebrands left in him no semblance of humanity. He was defiant to the last, and when death came to his relief, they tore out his heart and devoured it; then hacked him in pieces, and made their feast of triumph on his mangled limbs.[1]

[1] The diabolical practices described above were not peculiar to the Iroquois. The Neutrals and other kindred tribes were no whit less cruel. It is a remark of Mr. Gallatin, and I think a just one, that the Indians west of the Mississippi are less ferocious than those east of it. The burning of prisoners is rare among the prairie tribes, but is not unknown. An Ogillallah chief, in whose lodge I lived for several weeks in 1846, described to me, with most expres-

All the men and all the old women of the party were put to death in a similar manner, though but few displayed the same amazing fortitude. The younger women, of whom there were about thirty, after passing their ordeal of torture, were permitted to live; and, disfigured as they were, were distributed among the several villages, as concubines or slaves to the Iroquois warriors. Of this number were the narrator and her companion, who, being ordered to accompany a war-party and carry their provisions, escaped at night into the forest, and reached Three Rivers, as we have seen.

While the Indian allies of the French were wasting away beneath this atrocious warfare, the French themselves, and especially the travelling Jesuits, had their full share of the infliction. In truth, the puny and sickly colony seemed in the gasps of dissolution. The beginning of spring, particularly, was a season of terror and suspense; for with the breaking up of the ice, sure as a destiny, came the Iroquois. As soon as a canoe could float, they were on the war-path; and with the cry of the returning wild-fowl mingled the yell of these human tigers. They did not always wait for the breaking ice, but set forth on foot, and when they came to open water, made canoes and embarked.

Well might Father Vimont call the Iroquois "the

sive pantomime, how he had captured and burned a warrior of the Snake Tribe, in a valley of the Medicine Bow Mountains, near which we were then encamped.

scourge of this infant church." They burned, hacked, and devoured the neophytes; exterminated whole villages at once; destroyed the nations whom the Fathers hoped to convert; and ruined that sure ally of the missions, the fur-trade. Not the most hideous nightmare of a fevered brain could transcend in horror the real and waking perils with which they beset the path of these intrepid priests.

In the spring of 1644, Joseph Bressani, an Italian Jesuit, born in Rome, and now for two years past a missionary in Canada, was ordered by his Superior to go up to the Hurons. It was so early in the season that there seemed hope that he might pass in safety; and as the Fathers in that wild mission had received no succor for three years, Bressani was charged with letters to them, and such necessaries for their use as he was able to carry. With him were six young Hurons, lately converted, and a French boy in his service. The party were in three small canoes. Before setting out they all confessed and prepared for death.

They left Three Rivers on the twenty-seventh of April, and found ice still floating in the river, and patches of snow lying in the naked forests. On the first day, one of the canoes overset, nearly drowning Bressani, who could not swim. On the third day, a snow-storm began, and greatly retarded their progress. The young Indians foolishly fired their guns at the wild-fowl on the river, and the sound reached the ears of a war-party of Iroquois, one of ten that

had already set forth for the St. Lawrence, the Ottawa, and the Huron towns.[1] Hence it befell that, as they crossed the mouth of a small stream entering the St. Lawrence, twenty-seven Iroquois suddenly issued from behind a point, and attacked them in canoes. One of the Hurons was killed, and all the rest of the party captured without resistance.

On the fifteenth of July following, Bressani wrote from the Iroquois country to the General of the Jesuits at Rome: "I do not know if your Paternity will recognize the handwriting of one whom you once knew very well. The letter is soiled and ill-written; because the writer has only one finger of his right hand left entire, and cannot prevent the blood from his wounds, which are still open, from staining the paper. His ink is gunpowder mixed with water, and his table is the earth."[2]

Then follows a modest narrative of what he endured at the hands of his captors. First they thanked the Sun for their victory; then plundered the canoes; then cut up, roasted, and devoured the slain Huron before the eyes of the prisoners. On the next day they crossed to the southern shore, and ascended the river Richelieu as far as the rapids of

[1] Vimont, *Relation*, 1644, 41.

[2] This letter is printed anonymously in the Second Part, chap. ii., of Bressani's *Relation Abrégée*. A comparison with Vimont's account, in the *Relation* of 1644, makes its authorship apparent. Vimont's narrative agrees in all essential points. His informant was "vne personne digne de foy, qui a esté tesmoin oculaire de tout ce qu'il a souffert pendant sa captiuité." — Vimont, *Relation*, 1644, 43.

Chambly, whence they pursued their march on foot among the brambles, rocks, and swamps of the trackless forest. When they reached Lake Champlain, they made new canoes and re-embarked, landed at its southern extremity six days afterwards, and thence made for the Upper Hudson. Here they found a fishing-camp of four hundred Iroquois, and now Bressani's torments began in earnest. They split his hand with a knife, between the little finger and the ring finger; then beat him with sticks, till he was covered with blood, and afterwards placed him on one of their torture-scaffolds of bark as a spectacle to the crowd. Here they stripped him, and while he shivered with cold from head to foot, they forced him to sing. After about two hours they gave him up to the children, who ordered him to dance, at the same time thrusting sharpened sticks into his flesh, and pulling out his hair and beard. "Sing!" cried one; "Hold your tongue!" screamed another; and if he obeyed the first, the second burned him. "We will burn you to death; we will eat you." "I will eat one of your feet." "And I will eat one of your hands."[1] These scenes were renewed every night for a week. Every evening a chief cried aloud through the camp, "Come, my children, come and caress our prisoners!" and the savage crew thronged jubilant to a large hut, where the

[1] "Ils me répétaient sans cesse: Nous te brûlerons; nous te mangerons; je te mangerai un pied; et moi, une main," etc. — Bressani, in *Relation Abrégée*, 137.

captives lay. They stripped off the torn fragment of a cassock, which was the priest's only garment; burned him with live coals and red-hot stones; forced him to walk on hot cinders; burned off now a finger-nail and now the joint of a finger, — rarely more than one at a time, however, for they economized their pleasures, and reserved the rest for another day. This torture was protracted till one or two o'clock, after which they left him on the ground, fast bound to four stakes, and covered only with a scanty fragment of deer-skin.[1] The other prisoners had their share of torture; but the worst fell upon the Jesuit, as the chief man of the party. The unhappy boy who attended him, though only twelve or thirteen years old, was tormented before his eyes with a pitiless ferocity.

At length they left this encampment, and, after a

[1] "Chaque nuit après m'avoir fait chanter, et m'avoir tourmenté comme ie l'ai dit, ils passaient environ un quart d'heure à me brûler un ongle ou un doigt. Il ne m'en reste maintenant qu'un seul entier, et encore ils en ont arraché l'ongle avec les dents. Un soir ils m'enlevaient un ongle, le lendemain la première phalange, le jour suivant la seconde. En six fois, ils en brûlèrent presque six. Aux mains seules, ils m'ont appliqué le feu et le fer plus de 18 fois, et i'étais obligé de chanter pendant ce supplice. Ils ne cessaient de me tourmenter qu'à une ou deux heures de la nuit." — Bressani, *Relation Abrégée*, 122.

Bressani speaks in another passage of tortures of a nature yet more exeruciating. They were similar to those alluded to by the anonymous author of the *Relation* of 1660: "Ie ferois rougir ce papier, et les oreilles frémiroient, si ie rapportois les horribles traitemens que les Agmeronnous [the Mohawk nation of the Iroquois] ont faits sur quelques captifs." He adds, that past ages have never heard of such. — *Relation*, 1660, 7, 8.

march of several days, — during which Bressani, in wading a rocky stream, fell from exhaustion and was nearly drowned, — they reached an Iroquois town. It is needless to follow the revolting details of the new torments that succeeded. They hung him by the feet with chains; placed food for their dogs on his naked body, that they might lacerate him as they ate; and at last had reduced his emaciated frame to such a condition that even they themselves stood in horror of him. "I could not have believed," he writes to his Superior, "that a man was so hard to kill." He found among them those who, from compassion or from a refinement of cruelty, fed him, for he could not feed himself. They told him jestingly that they wished to fatten him before putting him to death.

The council that was to decide his fate met on the nineteenth of June, when, to the prisoner's amazement, and, as it seemed, to their own surprise, they resolved to spare his life. He was given, with due ceremony, to an old woman, to take the place of a deceased relative; but since he was as repulsive in his mangled condition as, by the Indian standard, he was useless, she sent her son with him to Fort Orange, to sell him to the Dutch. With the same humanity which they had shown in the case of Jogues, they gave a generous ransom for him, supplied him with clothing, kept him till his strength was in some degree recruited, and then placed him on board a vessel bound for Rochelle. Here he ar-

rived on the fifteenth of November; and in the following spring, maimed and disfigured, but with health restored, embarked to dare again the knives and firebrands of the Iroquois.[1]

It should be noticed, in justice to the Iroquois, that, ferocious and cruel as past all denial they were, they were not so bereft of the instincts of humanity as at first sight might appear. An inexorable severity towards enemies was a very essential element, in their savage conception, of the character of the warrior. Pity was a cowardly weakness, at which their pride revolted. This, joined to their thirst for applause and their dread of ridicule, made them smother every movement of compassion,[2] and conspired with their native fierceness to form a character of unrelenting cruelty rarely equalled.

The perils which beset the missionaries did not spring from the fury of the Iroquois alone, for Na-

[1] Immediately on his return to Canada he was ordered to set out again for the Hurons. More fortunate than on his first attempt, he arrived safely, early in the autumn of 1645. — Ragueneau, *Relation des Hurons*, 1646, 73.

On Bressani, besides the authorities cited, see Du Creux, *Historia Canadensis*, 399–403; Juchereau, *Histoire de l'Hôtel-Dieu*, 53; and Martin, *Biographie du P. François-Joseph Bressani*, prefixed to the *Relation Abrégée*.

He made no converts while a prisoner, but he baptized a Huron catechumen at the stake, to the great fury of the surrounding Iroquois. He has left, besides his letters, some interesting notes on his captivity, preserved in the *Relation Abrégée*.

[2] Thus, when Bressani, tortured by the tightness of the cords that bound him, asked an Indian to loosen them, he would reply by mockery, if others were present; but if no one saw him, he usually complied.

ture herself was armed with terror in this stern wilderness of New France. On the thirtieth of January, 1646, Father Anne de Nouë set out from Three Rivers to go to the fort built by the French at the mouth of the river Richelieu, where he was to say mass and hear confessions. De Nouë was sixty-three years old, and had come to Canada in 1625.[1] As an indifferent memory disabled him from mastering the Indian languages, he devoted himself to the spiritual charge of the French, and of the Indians about the forts within reach of an interpreter. For the rest, he attended the sick, and in times of scarcity fished in the river, or dug roots in the woods for the subsistence of his flock. In short, though sprung from a noble family of Champagne, he shrank from no toil, however humble, to which his idea of duty or his vow of obedience called him.[2]

The old missionary had for companions two soldiers and a Huron Indian. They were all on snow-shoes, and the soldiers dragged their baggage on small sledges. Their highway was the St. Lawrence, transformed to solid ice, and buried, like all the country, beneath two or three feet of snow, which, far and near, glared dazzling white under the clear winter sun. Before night they had walked eighteen miles,

[1] See "Pioneers of France," ii. 253.

[2] He was peculiarly sensitive as regarded the cardinal Jesuit virtue of obedience; and both Lalemant and Bressani say, that, at the age of sixty and upwards, he was sometimes seen in tears, when he imagined that he had not fulfilled to the utmost the commands of his Superior.

and the soldiers, unused to snow-shoes, were greatly fatigued. They made their camp in the forest, on the shore of the great expansion of the St. Lawrence called the Lake of St. Peter, — dug away the snow, heaped it around the spot as a barrier against the wind, made their fire on the frozen earth in the midst, and lay down to sleep. At two o'clock in the morning De Nouë awoke. The moon shone like daylight over the vast white desert of the frozen lake, with its bordering fir-trees bowed to the ground with snow; and the kindly thought struck the Father that he might ease his companions by going in advance to Fort Richelieu, and sending back men to aid them in dragging their sledges. He knew the way well. He directed them to follow the tracks of his snow-shoes in the morning; and, not doubting to reach the fort before night, left behind his blanket and his flint and steel. For provisions, he put a morsel of bread and five or six prunes in his pocket, told his rosary, and set forth.

Before dawn the weather changed. The air thickened, clouds hid the moon, and a snow-storm set in. The traveller was in utter darkness. He lost the points of the compass, wandered far out on the lake, and when day appeared could see nothing but the snow beneath his feet, and the myriads of falling flakes that encompassed him like a curtain, impervious to the sight. Still he toiled on, winding hither and thither, and at times unwittingly circling back on his own footsteps. At night he dug a hole in the

snow under the shore of an island, and lay down, without fire, food, or blanket.

Meanwhile the two soldiers and the Indian, unable to trace his footprints, which the snow had hidden, pursued their way for the fort; but the Indian was ignorant of the country, and the Frenchmen were unskilled. They wandered from their course, and at evening encamped on the shore of the island of St. Ignace, at no great distance from De Nouë. Here the Indian, trusting to his instinct, left them and set forth alone in search of their destination, which he soon succeeded in finding. The palisades of the feeble little fort, and the rude buildings within were whitened with snow, and half buried in it. Here, amid the desolation, a handful of men kept watch and ward against the Iroquois. Seated by the blazing logs, the Indian asked for De Nouë, and, to his astonishment, the soldiers of the garrison told him that he had not been seen. The captain of the post was called; all was anxiety; but nothing could be done that night.

At daybreak parties went out to search. The two soldiers were readily found, but they looked in vain for the missionary. All day they were ranging the ice, firing their guns and shouting; but to no avail, and they returned disconsolate. There was a converted Indian, whom the French called Charles, at the fort, one of four who were spending the winter there. On the next morning, the second of February, he and one of his companions, together with

Baron, a French soldier, resumed the search; and, guided by the slight depressions in the snow which had fallen on the wanderer's footprints, the quick-eyed savages traced him through all his windings, found his camp by the shore of the island, and thence followed him beyond the fort. He had passed near without discovering it, — perhaps weakness had dimmed his sight, — stopped to rest at a point a league above, and thence made his way about three leagues farther. Here they found him. He had dug a circular excavation in the snow, and was kneeling in it on the earth. His head was bare, his eyes open and turned upwards, and his hands clasped on his breast. His hat and his snow-shoes lay at his side. The body was leaning slightly forward, resting against the bank of snow before it, and frozen to the hardness of marble.

Thus, in an act of kindness and charity, died the first martyr of the Canadian mission.[1]

[1] Lalemant, *Relation*, 1646, 9; Marie de l'Incarnation, *Lettre*, 10 *Sept.*, 1646; Bressani, *Relation Abrégée*, 175.

One of the Indians who found the body of De Nouë was killed by the Iroquois at Ossossané, in the Huron country, three years after. He received the death-blow in a posture like that in which he had seen the dead missionary. His body was found with the hands still clasped on the breast. — *Lettre de Chaumonot à Lalemant*, 1 *Juin*, 1649.

The next death among the Jesuits was that of Masse, who died at Sillery, on the twelfth of May of this year, 1646, at the age of seventy-two. He had come with Biard to Acadia as early as 1611. (See "Pioneers of France," ii. 110.) Lalemant, in the *Relation* of 1646, gives an account of him, and speaks of penances which he imposed on himself, some of which are to the last degree disgusting.

CHAPTER XVIII.

1642–1644.

VILLEMARIE.

Infancy of Montreal. — The Flood. — Vow of Maisonneuve. — Pilgrimage. — D'Ailleboust. — The Hôtel-Dieu. — Piety. — Propagandism. — War. — Hurons and Iroquois. — Dogs. — Sally of the French. — Battle. — Exploit of Maisonneuve.

Let us now ascend to the island of Montreal. Here, as we have seen, an association of devout and zealous persons had essayed to found a mission-colony under the protection of the Holy Virgin; and we left the adventurers, after their landing, bivouacked on the shore, on an evening in May. There was an altar in the open air, decorated with a taste that betokened no less of good nurture than of piety; and around it clustered the tents that sheltered the commandant, Maisonneuve, the two ladies, Madame de la Peltrie and Mademoiselle Mance, and the soldiers and laborers of the expedition.

In the morning they all fell to their work, — Maisonneuve hewing down the first tree, — and labored with such good-will that their tents were soon enclosed with a strong palisade, and their altar covered by a provisional chapel, built, in the Huron mode, of

bark. Soon afterward, their canvas habitations were supplanted by solid structures of wood, and the feeble germ of a future city began to take root.

The Iroquois had not yet found them out; nor did they discover them till they had had ample time to fortify themselves. Meanwhile, on a Sunday, they would stroll at their leisure over the adjacent meadow and in the shade of the bordering forest, where, as the old chronicler tells us, the grass was gay with wild-flowers and the branches with the flutter and song of many strange birds.[1]

The day of the Assumption of the Virgin was celebrated with befitting solemnity. There was mass in their bark chapel; then a *Te Deum;* then public instruction of certain Indians who chanced to be at Montreal; then a procession of all the colonists after vespers, to the admiration of the red-skinned beholders. Cannon, too, were fired, in honor of their celestial patroness. "Their thunder made all the island echo," writes Father Vimont; "and the demons, though used to thunderbolts, were scared at a noise which told them of the love we bear our great Mistress; and I have scarcely any doubt that the tutelary angels of the savages of New France have marked this day in the calendar of Paradise."[2]

The summer passed prosperously, but with the winter their faith was put to a rude test. In Decem-

[1] Dollier de Casson, MS.

[2] Vimont, *Relation*, 1642, 38. Compare Le Clerc, *Premier Établissement de la Foy*, ii. 51.

ber there was a rise of the St. Lawrence, threatening to sweep away in a night the results of all their labor. They fell to their prayers; and Maisonneuve planted a wooden cross in face of the advancing deluge, first making a vow that, should the peril be averted, he, Maisonneuve, would bear another cross on his shoulders up the neighboring mountain and place it on the summit. The vow seemed in vain. The flood still rose, filled the fort ditch, swept the foot of the palisade, and threatened to sap the magazine; but here it stopped, and presently began to recede, till at length it had withdrawn within its lawful channel, and Villemarie was safe.[1]

Now it remained to fulfil the promise from which such happy results had proceeded. Maisonneuve set his men at work to clear a path through the forest to the top of the mountain. A large cross was made, and solemnly blessed by the priest; then, on the sixth of January, the Jesuit Du Peron led the way, followed in procession by Madame de la Peltrie, the artisans, and soldiers, to the destined spot. The commandant, who with all the ceremonies of the Church had been declared First Soldier of the Cross, walked behind the rest, bearing on his shoulder a cross so heavy that it needed his utmost strength to climb the steep and rugged path. They planted it

[1] A little MS. map in M. Jacques Viger's copy of *Le Petit Registre de la Cure de Montréal* lays down the position and shape of the fort at this time, and shows the spot where Maisonneuve planted the cross.

on the highest crest, and all knelt in adoration before it. Du Peron said mass; and Madame de la Peltrie, always romantic and always devout, received the sacrament on the mountain-top, a spectacle to the virgin world outstretched below. Sundry relics of saints had been set in the wood of the cross, which remained an object of pilgrimage to the pious colonists of Villemarie.[1]

Peace and harmony reigned within the little fort; and so edifying was the demeanor of the colonists, so faithful were they to the confessional, and so constant at mass, that a chronicler of the day exclaims, in a burst of enthusiasm, that the deserts lately a resort of demons were now the abode of angels.[2] The two Jesuits who for the time were their pastors had them well in hand. They dwelt under the same roof with most of their flock, who lived in community, in one large house, and vied with each other in zeal for the honor of the Virgin and the conversion of the Indians.

At the end of August, 1643, a vessel arrived at Villemarie with a reinforcement commanded by Louis d'Ailleboust de Coulonges, a pious gentleman of Champagne, and one of the Associates of Montreal.[3] Some years before, he had asked in wedlock the hand of Barbe de Boulogne; but the young lady had, when a child, in the ardor of her piety, taken a vow of perpetual chastity. By the advice of her Jesuit confes-

[1] Vimont, *Relation*, 1643, 52, 53.

[2] *Véritables Motifs*, cited by Faillon, i. 453, 454.

[3] Chaulmer, 101; Juchereau, 91.

sor, she accepted his suit, on condition that she should preserve, to the hour of her death, the state to which Holy Church has always ascribed a peculiar merit.[1] D'Ailleboust married her; and when, soon after, he conceived the purpose of devoting his life to the work of the Faith in Canada, he invited his maiden spouse to go with him. She refused, and forbade him to mention the subject again. Her health was indifferent, and about this time she fell ill. As a last resort, she made a promise to God that if He would restore her, she would go to Canada with her husband; and forthwith her maladies ceased. Still her reluctance continued; she hesitated, and then refused again, when an inward light revealed to her that it was her duty to cast her lot in the wilderness. She accordingly embarked with D'Ailleboust, accompanied by her sister, Mademoiselle Philippine de Boulogne, who had caught the contagion of her zeal. The presence of these damsels would, to all appearance, be rather a burden than a profit to the colonists, beset as they then were by Indians, and often in peril of starvation; but the spectacle of their ardor, as disinterested as it was extravagant, would serve to exalt the religious enthusiasm in which alone was the life of Villemarie.

Their vessel passed in safety the Iroquois who watched the St. Lawrence, and its arrival filled the

[1] Jucherean, *Histoire de l'Hôtel Dieu de Québec*, 276. The confessor told D'Ailleboust that if he persuaded his wife to break her vow of continence, "God would chastise him terribly." The nun historian adds that, undeterred by the menace, he tried and failed.

colonists with joy. D'Ailleboust was a skilful soldier, specially versed in the arts of fortification; and under his direction the frail palisades which formed their sole defence were replaced by solid ramparts and bastions of earth. He brought news that the "unknown benefactress," as a certain generous member of the Association of Montreal was called in ignorance of her name, had given funds, to the amount, as afterwards appeared, of forty-two thousand livres, for the building of a hospital at Villemarie.[1] The source of the gift was kept secret, from a religious motive; but it soon became known that it proceeded from Madame de Bullion, a lady whose rank and wealth were exceeded only by her devotion. It is true that the hospital was not wanted, as no one was sick at Villemarie, and one or two chambers would have sufficed for every prospective necessity; but it will be remembered that the colony had been established in order that a hospital might be built, and Madame de Bullion would not hear to any other application of her money.[2] Instead, therefore, of tilling the land to supply their own pressing needs, all the laborers of the settlement were set at this pious though superfluous task.[3] There was no room in the

[1] *Archives du Séminaire de Villemarie*, cited by Faillon, i. 466. The amount of the gift was not declared until the next year.

[2] Mademoiselle Mance wrote to her, to urge that the money should be devoted to the Huron mission; but she absolutely refused. Dollier de Casson, MS.

[3] *Journal des Supérieurs des Jésuites*, MS.

The hospital was sixty feet long and twenty-four feet wide, with a kitchen, a chamber for Mademoiselle Mance, others for servants,

fort, which, moreover, was in danger of inundation; and the hospital was accordingly built on higher ground adjacent. To leave it unprotected would be to abandon its inmates to the Iroquois; it was therefore surrounded by a strong palisade, and, in time of danger, a part of the garrison was detailed to defend it. Here Mademoiselle Mance took up her abode, and waited the day when wounds or disease should bring patients to her empty wards.

Dauversière, who had first conceived this plan of a hospital in the wilderness, was a senseless enthusiast, who rejected as a sin every protest of reason against the dreams which governed him; yet one rational and practical element entered into the motives of those who carried the plan into execution. The hospital was intended not only to nurse sick Frenchmen, but to nurse and convert sick Indians; in other words, it was an engine of the mission.

From Maisonneuve to the humblest laborer, these zealous colonists were bent on the work of conversion. To that end the ladies made pilgrimages to the cross on the mountain, sometimes for nine days in succession, to pray God to gather the heathen into His fold. The fatigue was great; nor was the danger less; and armed men always escorted them, as a

and two large apartments for the patients. It was amply provided with furniture, linen, medicines, and all necessaries; and had also two oxen, three cows, and twenty sheep. A small oratory of stone was built adjoining it. The enclosure was four *arpents* in extent. *Archives du Séminaire de Villemarie*, cited by Faillon.

precaution against the Iroquois.[1] The male colonists were equally fervent; and sometimes as many as fifteen or sixteen persons would kneel at once before the cross with the same charitable petition.[2] The ardor of their zeal may be inferred from the fact that these pious expeditions consumed the greater part of the day, when time and labor were of a value past reckoning to the little colony. Besides their pilgrimages, they used other means, and very efficient ones, to attract and gain over the Indians. They housed, fed, and clothed them at every opportunity; and though they were subsisting chiefly on provisions brought at great cost from France, there was always a portion for the hungry savages who from time to time encamped near their fort. If they could persuade any of them to be nursed, they were consigned to the tender care of Mademoiselle Mance; and if a party went to war, their women and children were taken in charge till their return. As this attention to their bodies had for its object the profit of their souls, it was accompanied with incessant catechising. This, with the other influences of the place, had its effect; and some notable conversions were made. Among them was that of the renowned chief Tessouat, or Le Borgne, as the French called him, — a crafty and intractable savage, whom, to their own surprise, they succeeded in taming and winning to

[1] Morin, *Annales de l'Hôtel-Dieu de St. Joseph*, MS., cited by Faillon, i. 457.

[2] Marguerite Bourgeoys, *Écrits Autographes*, MS., extracts in Faillon, i. 458.

the Faith.[1] He was christened with the name of Paul, and his squaw with that of Madeleine. Maisonneuve rewarded him with a gun, and celebrated the day by a feast to all the Indians present.[2]

The French hoped to form an agricultural settlement of Indians in the neighborhood of Villemarie; and they spared no exertion to this end, giving them tools, and aiding them to till the fields. They might have succeeded but for that pest of the wilderness, the Iroquois, who hovered about them, harassed them with petty attacks, and again and again drove the Algonquins in terror from their camps. Some time had elapsed, as we have seen, before the Iroquois discovered Villemarie; but at length ten fugitive Algonquins, chased by a party of them, made for the friendly settlement as a safe asylum; and thus their astonished pursuers became aware of its existence. They reconnoitred the place, and went back to their towns with the news.[3] From that time forth the colonists had no peace; no more excursions for fishing and hunting; no more Sunday strolls in woods and meadows. The men went armed to their work, and

[1] Vimont, *Relation*, 1643, 54, 55. Tessouat was chief of Allumette Island, in the Ottawa. His predecessor, of the same name, was Champlain's host in 1613. See "Pioneers of France," ii. chap. xii.

[2] It was the usual practice to give guns to converts, "pour attirer leur compatriotes à la Foy." They were never given to heathen Indians. "It seems," observes Vimont, "that our Lord wishes to make use of this method in order that Christianity may become acceptable in this country." — *Relation*, 1643, 71.

[3] Dollier de Casson, MS.

returned at the sound of a bell, marching in a compact body, prepared for an attack.

Early in June, 1643, sixty Hurons came down in canoes for traffic, and on reaching the place now called Lachine, at the head of the rapids of St. Louis, and a few miles above Villemarie, they were amazed at finding a large Iroquois war-party in a fort hastily built of the trunks and boughs of trees. Surprise and fright seem to have infatuated them. They neither fought nor fled, but greeted their inveterate foes as if they were friends and allies, and, to gain their good graces, told them all they knew of the French settlement, urging them to attack it, and promising an easy victory. Accordingly, the Iroquois detached forty of their warriors, who surprised six Frenchmen at work hewing timber within a gunshot of the fort, killed three of them, took the remaining three prisoners, and returned in triumph. The captives were bound with the usual rigor; and the Hurons taunted and insulted them, to please their dangerous companions. Their baseness availed them little; for at night, after a feast of victory, when the Hurons were asleep or off their guard, their entertainers fell upon them, and killed or captured the greater part. The rest ran for Villemarie, where, as their treachery was as yet unknown, they were received with great kindness.[1]

[1] I have followed Dollier de Casson. Vimont's account is different. He says that the Iroquois fell upon the Hurons at the outset,

The next morning the Iroquois decamped, carrying with them their prisoners and the furs plundered from the Huron canoes. They had taken also, and probably destroyed, all the letters from the missionaries in the Huron country, as well as a copy of their *Relation* of the preceding year. Of the three French prisoners, one escaped and reached Montreal; the remaining two were burned alive.

At Villemarie it was usually dangerous to pass beyond the ditch of the fort or the palisades of the hospital. Sometimes a solitary warrior would lie hidden for days, without sleep and almost without food, behind a log in the forest, or in a dense thicket, watching like a lynx for some rash straggler. Sometimes parties of a hundred or more made ambuscades near by, and sent a few of their number to lure out the soldiers by a petty attack and a flight. The danger was much diminished, however, when the colonists received from France a number of dogs, which proved most efficient sentinels and scouts. Of the instinct of these animals the writers of the time speak with astonishment. Chief among them was a bitch named Pilot, who every morning made the rounds of the forests and fields about the fort, followed by a

and took twenty-three prisoners, killing many others; after which they made the attack at Villemarie. — *Relation*, 1643, 62.

Faillon thinks that Vimont was unwilling to publish the treachery of the Hurons, lest the interests of the Huron mission should suffer in consequence.

Belmont, *Histoire du Canada*, 1643, confirms the account of the Huron treachery.

troop of her offspring. If one of them lagged behind, she bit him to remind him of his duty; and if any skulked and ran home, she punished them severely in the same manner on her return. When she discovered the Iroquois, which she was sure to do by the scent if any were near, she barked furiously, and ran at once straight to the fort, followed by the rest. The Jesuit chronicler adds, with an amusing *naïveté*, that while this was her duty, "her natural inclination was for hunting squirrels."[1]

Maisonneuve was as brave a knight of the cross as ever fought in Palestine for the sepulchre of Christ; but he could temper his valor with discretion. He knew that he and his soldiers were but indifferent woodsmen; that their crafty foe had no equal in ambuscades and surprises; and that, while a defeat might ruin the French, it would only exasperate an enemy whose resources in men were incomparably greater. Therefore, when the dogs sounded the alarm, he kept his followers close, and stood patiently on the defensive. They chafed under this Fabian policy, and at length imputed it to cowardice. Their murmurings grew louder, till they reached the ear of Maisonneuve. The religion which animated him had not destroyed the soldierly pride which takes root so readily and so strongly in a manly nature; and an

[1] Lalemant, *Relation*, 1647, 74, 75. "Son attrait naturel estoit la chasse aux écurieux." Dollier de Casson also speaks admiringly of her and her instinct. Faillon sees in it a manifest proof of the protecting care of God over Villemarie.

imputation of cowardice from his own soldiers stung him to the quick. He saw, too, that such an opinion of him must needs weaken his authority, and impair the discipline essential to the safety of the colony.

On the morning of the thirtieth of March, Pilot was heard barking with unusual fury in the forest eastward from the fort; and in a few moments they saw her running over the clearing, where the snow was still deep, followed by her brood, all giving tongue together. The excited Frenchmen flocked about their commander.

"Monsieur, les ennemis sont dans le bois; ne les irons-nous jamais voir?"[1]

Maisonneuve, habitually composed and calm, answered sharply, —

"Yes, you shall see the enemy. Get yourselves ready at once, and take care that you are as brave as you profess to be. I shall lead you myself."

All was bustle in the fort. Guns were loaded, pouches filled, and snow-shoes tied on by those who had them and knew how to use them. There were not enough, however, and many were forced to go without them. When all was ready, Maisonneuve sallied forth at the head of thirty men, leaving d'Ailleboust, with the remainder, to hold the fort. They crossed the snowy clearing and entered the forest, where all was silent as the grave. They pushed on, wading through the deep snow, with the

[1] Dollier de Casson, MS.

countless pitfalls hidden beneath it, when suddenly they were greeted with the screeches of eighty Iroquois,[1] who sprang up from their lurking-places, and showered bullets and arrows upon the advancing French. The emergency called, not for chivalry, but for woodcraft; and Maisonneuve ordered his men to take shelter, like their assailants, behind trees. They stood their ground resolutely for a long time; but the Iroquois pressed them close, three of their number were killed, others were wounded, and their ammunition began to fail. Their only alternatives were destruction or retreat; and to retreat was not easy. The order was given. Though steady at first, the men soon became confused, and over-eager to escape the galling fire which the Iroquois sent after them. Maisonneuve directed them towards a sledge-track which had been used in dragging timber for building the hospital, and where the snow was firm beneath the foot. He himself remained to the last, encouraging his followers and aiding the wounded to escape. The French, as they struggled through the snow, faced about from time to time, and fired back to check the pursuit; but no sooner had they reached the sledge-track than they gave way to their terror, and ran in a body for the fort. Those within, seeing this confused rush of men from the distance, mis-

[1] Vimont, *Relation*, 1644, 42. Dollier de Casson says two hundred; but it is usually safe in these cases to accept the smaller number, and Vimont founds his statement on the information of an escaped prisoner.

took them for the enemy; and an over-zealous soldier touched the match to a cannon which had been pointed to rake the sledge-track. Had not the piece missed fire, from dampness of the priming, he would have done more execution at one shot than the Iroquois in all the fight of that morning.

Maisonneuve was left alone, retreating backwards down the track, and holding his pursuers in check, with a pistol in each hand. They might easily have shot him; but, recognizing him as the commander of the French, they were bent on taking him alive. Their chief coveted this honor for himself, and his followers held aloof to give him the opportunity. He pressed close upon Maisonneuve, who snapped a pistol at him, which missed fire. The Iroquois, who had ducked to avoid the shot, rose erect, and sprang forward to seize him, when Maisonneuve, with his remaining pistol, shot him dead. Then ensued a curious spectacle, not infrequent in Indian battles. The Iroquois seemed to forget their enemy, in their anxiety to secure and carry off the body of their chief; and the French commander continued his retreat unmolested, till he was safe under the cannon of the fort. From that day, he was a hero in the eyes of his men.[1]

[1] Dollier de Casson, MS. Vimont's mention of the affair is brief. He says that two Frenchmen were made prisoners, and burned. Belmont, *Histoire du Canada*, 1645, gives a succinct account of the fight, and indicates the scene of it. It seems to have been a little below the site of the Place d'Armes, on which stands the great Parish Church of Villemarie, commonly known to tourists as

Quebec and Montreal are happy in their founders. Samuel de Champlain and Chomedey de Maisonneuve are among the names that shine with a fair and honest lustre on the infancy of nations.

the "Cathedral." Faillon thinks that Maisonneuve's exploit was achieved on this very spot.

Marguerite Bourgeoys also describes the affair in her unpublished writings.

CHAPTER XIX.

1644, 1645.

PEACE.

Iroquois Prisoners. — Piskaret: his Exploits. — More Prisoners. — Iroquois Embassy. — The Orator. — The Great Council. — Speeches of Kiotsaton. — Muster of Savages. — Peace Confirmed.

In the damp and freshness of a midsummer morning, when the sun had not yet risen, but when the river and the sky were red with the glory of approaching day, the inmates of the fort at Three Rivers were roused by a tumult of joyous and exultant voices. They thronged to the shore, — priests, soldiers, traders, and officers, mingled with warriors and shrill-voiced squaws from Huron and Algonquin camps in the neighboring forest. Close at hand they saw twelve or fifteen canoes slowly drifting down the current of the St. Lawrence, manned by eighty young Indians, all singing their songs of victory, and striking their paddles against the edges of their bark vessels in cadence with their voices. Among them three Iroquois prisoners stood upright, singing loud and defiantly, as men not fearing torture or death.

A few days before, these young warriors, in part Huron and in part Algonquin, had gone out on the war-path to the river Richelieu, where they had presently found themselves entangled among several bands of Iroquois. They withdrew in the night, after a battle in the dark with an Iroquois canoe, and, as they approached Fort Richelieu, had the good fortune to discover ten of their enemy ambuscaded in a clump of bushes and fallen trees, watching to waylay some of the soldiers on their morning visit to the fishing-nets in the river hard by. They captured three of them, and carried them back in triumph.

The victors landed amid screams of exultation. Two of the prisoners were assigned to the Hurons, and the third to the Algonquins, who immediately took him to their lodges near the fort at Three Rivers, and began the usual "caress," by burning his feet with red-hot stones, and cutting off his fingers. Champfleur, the commandant, went out to them with urgent remonstrances, and at length prevailed on them to leave their victim without further injury, until Montmagny, the Governor, should arrive. He came with all despatch, — not wholly from a motive of humanity, but partly in the hope that the three captives might be made instrumental in concluding a peace with their countrymen.

A council was held in the fort at Three Rivers. Montmagny made valuable presents to the Algonquins and the Hurons, to induce them to place the prisoners in his hands. The Algonquins complied;

and the unfortunate Iroquois, gashed, maimed, and scorched, was given up to the French, who treated him with the greatest kindness. But neither the Governor's gifts nor his eloquence could persuade the Hurons to follow the example of their allies; and they departed for their own country with their two captives, — promising, however, not to burn them, but to use them for negotiations of peace. With this pledge, scarcely worth the breath that uttered it, Montmagny was forced to content himself.[1]

Thus it appeared that the fortune of war did not always smile even on the Iroquois. Indeed, if there is faith in Indian tradition, there had been a time, scarcely half a century past, when the Mohawks — perhaps the fiercest and haughtiest of the confederate nations — had been nearly destroyed by the Algonquins, whom they now held in contempt.[2] This people, whose inferiority arose chiefly from the want of that compact organization in which lay the strength of the Iroquois, had not lost their ancient warlike spirit; and they had one champion of whom even

[1] Vimont, *Relation*, 1644, 45–49.

[2] *Relation*, 1660, 6 (anonymous).

Both Perrot and La Potherie recount traditions of the ancient superiority of the Algonquins over the Iroquois, who formerly, it is said, dwelt near Montreal and Three Rivers, whence the Algonquins expelled them. They withdrew, first to the neighborhood of Lake Erie, then to that of Lake Ontario, their historic seat. There is much to support the conjecture that the Indians found by Cartier at Montreal in 1535 were Iroquois. (See "Pioneers of France," ii. 29.) That they belonged to the same family of tribes is certain. For the traditions alluded to, see Perrot, 9, 12, 79, and La Potherie, i. 288–295.

the audacious confederates stood in awe. His name was Piskaret; and he dwelt on that great island in the Ottawa of which Le Borgne was chief. He had lately turned Christian, in the hope of French favor and countenance, — always useful to an ambitious Indian, — and perhaps, too, with an eye to the gun and powder-horn which formed the earthly reward of the convert.[1] Tradition tells marvellous stories of his exploits. Once, it is said, he entered an Iroquois town on a dark night. His first care was to seek out a hiding-place, and he soon found one in the midst of a large wood-pile.[2] Next he crept into a lodge, and, finding the inmates asleep, killed them with his war-club, took their scalps, and quietly withdrew to the retreat he had prepared. In the morning a howl of lamentation and fury rose from the astonished villagers. They ranged the fields and forests in vain pursuit of the mysterious enemy, who remained all day in the wood-pile, whence, at midnight, he came forth and repeated his former exploit. On the third night, every family placed its sentinels; and Piskaret, stealthily creeping from lodge to lodge, and reconnoitring each through crevices in the bark, saw watchers everywhere. At length he descried a sentinel who had fallen asleep near the entrance of a lodge, though his companion at the other end was

[1] "Simon Pieskaret . . . n'estoit Chrestien qu'en apparence et par police." — Lalemant, *Relation*, 1647, 68. He afterwards became a convert in earnest.

[2] Both the Iroquois and the Hurons collected great quantities of wood in their villages in the autumn.

still awake and vigilant. He pushed aside the sheet of bark that served as a door, struck the sleeper a deadly blow, yelled his war-cry, and fled like the wind. All the village swarmed out in furious chase; but Piskaret was the swiftest runner of his time, and easily kept in advance of his pursuers. When daylight came, he showed himself from time to time to lure them on, then yelled defiance, and distanced them again. At night, all but six had given over the chase; and even these, exhausted as they were, had begun to despair. Piskaret, seeing a hollow tree, crept into it like a bear, and hid himself; while the Iroquois, losing his traces in the dark, lay down to sleep near by. At midnight he emerged from his retreat, stealthily approached his slumbering enemies, nimbly brained them all with his war-club, and then, burdened with a goodly bundle of scalps, journeyed homeward in triumph.[1]

This is but one of several stories that tradition has preserved of his exploits; and, with all reasonable allowances, it is certain that the crafty and valiant Algonquin was the model of an Indian warrior. That which follows rests on a far safer basis.

Early in the spring of 1645, Piskaret, with six other converted Indians, some of them better Christians than he, set out on a war-party, and, after

[1] This story is told by La Potherie, i. 299, and, more briefly, by Perrot, 107. La Potherie, writing more than half a century after the time in question, represents the Iroquois as habitually in awe of the Algonquins. In this all the contemporary writers contradict him.

dragging their canoes over the frozen St. Lawrence, launched them on the open stream of the Richelieu. They ascended to Lake Champlain, and hid themselves in the leafless forests of a large island, watching patiently for their human prey. One day they heard a distant shot. "Come, friends," said Piskaret, "let us get our dinner: perhaps it will be the last, for we must die before we run." Having dined to their contentment, the philosophic warriors prepared for action. One of them went to reconnoitre, and soon reported that two canoes full of Iroquois were approaching the island. Piskaret and his followers crouched in the bushes at the point for which the canoes were making, and, as the foremost drew near, each chose his mark, and fired with such good effect that of seven warriors all but one were killed. The survivor jumped overboard, and swam for the other canoe, where he was taken in. It now contained eight Iroquois, who, far from attempting to escape, paddled in haste for a distant part of the shore, in order to land, give battle, and avenge their slain comrades. But the Algonquins, running through the woods, reached the landing before them, and as one of them rose to fire they shot him. In his fall he overset the canoe. The water was shallow, and the submerged warriors, presently finding foothold, waded towards the shore, and made desperate fight. The Algonquins had the advantage of position, and used it so well that they killed all but three of their enemies, and captured two of the survivors. Next

they sought out the bodies, carefully scalped them, and set out in triumph on their return. To the credit of their Jesuit teachers, they treated their prisoners with a forbearance hitherto without example. One of them, who was defiant and abusive, received a blow to silence him; but no further indignity was offered to either.[1]

As the successful warriors approached the little mission settlement of Sillery, immediately above Quebec, they raised their song of triumph, and beat time with their paddles on the edges of their canoes; while, from eleven poles raised aloft, eleven fresh scalps fluttered in the wind. The Father Jesuit and all his flock were gathered on the strand to welcome them. The Indians fired their guns, and screeched in jubilation; one Jean Baptiste, a Christian chief of Sillery, made a speech from the shore; Piskaret replied, standing upright in his canoe; and, to crown the occasion, a squad of soldiers, marching in haste from Quebec, fired a salute of musketry, to the boundless delight of the Indians. Much to the surprise of the two captives, there was no running of the gantlet, no gnawing off of finger-nails or cutting off of fingers; but the scalps were hung, like little flags, over the entrances of the lodges, and all Sillery betook itself to feasting and rejoicing.[2] One old

[1] According to Marie de l'Incarnation, *Lettre*, 14 *Sept.*, 1645, Piskaret was for torturing the captives; but a convert, named Bernard by the French, protested against it.

[2] Vimont, *Relation*, 1645, 19–21.

woman, indeed, came to the Jesuit with a pathetic appeal: "Oh, my Father! let me caress these prisoners a little: they have killed, burned, and eaten my father, my husband, and my children." But the missionary answered with a lecture on the duty of forgiveness.[1]

On the next day, Montmagny came to Sillery, and there was a grand council in the house of the Jesuits. Piskaret, in a solemn harangue, delivered his captives to the Governor, who replied with a speech of compliment and an ample gift. The two Iroquois were present, seated with a seeming imperturbability, but great anxiety of heart; and when at length they comprehended that their lives were safe, one of them, a man of great size and symmetry, rose and addressed Montmagny: —

"Onontio,[2] I am saved from the fire; my body is delivered from death. Onontio, you have given me my life. I thank you for it. I will never forget it. All my country will be grateful to you. The earth will be bright; the river calm and smooth; there will be peace and friendship between us. The shadow is before my eyes no longer. The spirits of my ancestors slain by the Algonquins have disappeared.

[1] Vimont, *Relation*, 1645, 21, 22.

[2] *Onontio, Great Mountain*, a translation of Montmagny's name. It was the Iroquois name ever after for the Governor of Canada. In the same manner, *Onas, Feather*, or *Quill*, became the official name of William Penn, and all succeeding Governors of Pennsylvania. We have seen that the Iroquois hereditary chiefs had official names, which are the same to-day that they were at the period of this narrative.

Onontio, you are good: we are bad. But our anger is gone; I have no heart but for peace and rejoicing." As he said this, he began to dance, holding his hands upraised, as if apostrophizing the sky. Suddenly he snatched a hatchet, brandished it for a moment like a madman, and then flung it into the fire, saying, as he did so, "Thus I throw down my anger! thus I cast away the weapons of blood! Farewell, war! Now I am your friend forever!"[1]

The two prisoners were allowed to roam at will about the settlement, withheld from escaping by an Indian point of honor. Montmagny soon after sent them to Three Rivers, where the Iroquois taken during the last summer had remained all winter. Champfleur, the commandant, now received orders to clothe, equip, and send him home, with a message to his nation that Onontio made them a present of his life, and that he had still two prisoners in his hands whom he would also give them, if they saw fit to embrace this opportunity of making peace with the French and their Indian allies.

This was at the end of May. On the fifth of July following, the liberated Iroquois reappeared at Three Rivers, bringing with him two men of renown, ambassadors of the Mohawk nation. There was a fourth man of the party, and, as they approached, the Frenchmen on the shore recognized, to their great

[1] Vimont, *Relation*, 1645, 22, 23. He adds, that, "if these people are barbarous in deed, they have thoughts worthy of Greeks and Romans."

delight, Guillaume Couture, — the young man captured three years before with Father Jogues, and long since given up as dead. In dress and appearance he was an Iroquois. He had gained a great influence over his captors, and this embassy of peace was due in good measure to his persuasions.[1]

The chief of the Iroquois, Kiotsaton, a tall savage, covered from head to foot with belts of wampum, stood erect in the prow of the sail-boat which had brought him and his companions from Richelieu, and in a loud voice announced himself as the accredited envoy of his nation. The boat fired a swivel, the fort replied with a cannon-shot, and the envoys landed in state. Kiotsaton and his colleague were conducted to the room of the commandant, where, seated on the floor, they were regaled sumptuously, and presented in due course with pipes of tobacco. They had never before seen anything so civilized, and were delighted with their entertainment. "We are glad to see you," said Champfleur to Kiotsaton; "you may be sure that you are safe here. It is as if you were among your own people, and in your own house."

"Tell your chief that he lies," replied the honored guest, addressing the interpreter.

Champfleur, though he probably knew that this was but an Indian mode of expressing dissent, showed some little surprise; when Kiotsaton, after tranquilly smoking for a moment, proceeded: —

[1] Marie de l'Incarnation, *Lettre*, 14 *Sept.*, 1645.

"Your chief says it is as if I were in my own country. This is not true; for there I am not so honored and caressed. He says it is as if I were in my own house; but in my own house I am sometimes very ill served, and here you feast me with all manner of good cheer." From this and many other replies, the French conceived that they had to do with a man of *esprit*.[1]

He undoubtedly belonged to that class of professed orators who, though rarely or never claiming the honors of hereditary chieftainship, had great influence among the Iroquois, and were employed in all affairs of embassy and negotiation. They had memories trained to an astonishing tenacity, were perfect in all the conventional metaphors in which the language of Indian diplomacy and rhetoric mainly consisted, knew by heart the traditions of the nation, and were adepts in the parliamentary usages which among the Iroquois were held little less than sacred.

The ambassadors were feasted for a week, not only by the French, but also by the Hurons and Algonquins; and then the grand peace council took place. Montmagny had come up from Quebec, and with him the chief men of the colony. It was a bright midsummer day; and the sun beat hot upon the parched area of the fort, where awnings were spread to shelter the assembly. On one side sat Montmagny, with officers and others who attended him. Near him was Vimont, Superior of the Mission, and other Jesuits,

[1] Vimont, *Relation*, 1645, 24.

— Jogues among the rest. Immediately before them sat the Iroquois, on sheets of spruce-bark spread on the ground like mats: for they had insisted on being near the French, as a sign of the extreme love they had of late conceived towards them. On the opposite side of the area were the Algonquins, in their several divisions of the Algonquins proper, the Montagnais, and the Atticamegues,[1] sitting, lying, or squatting on the ground. On the right hand and on the left were Hurons mingled with Frenchmen. In the midst was a large open space like the arena of a prize-ring; and here were planted two poles with a line stretched from one to the other, on which, in due time, were to be hung the wampum belts that represented the words of the orator. For the present, these belts were in part hung about the persons of the two ambassadors, and in part stored in a bag carried by one of them.

When all was ready, Kiotsaton arose, strode into the open space, and, raising his tall figure erect, stood looking for a moment at the sun. Then he gazed around on the assembly, took a wampum belt in his hand, and began: —

"Onontio, give ear. I am the mouth of all my nation. When you listen to me, you listen to all the Iroquois. There is no evil in my heart. My song is a song of peace. We have many war-songs in our

[1] The Atticamegues, or tribe of the White Fish, dwelt in the forests north of Three Rivers. They much resembled their Montagnais kindred.

country; but we have thrown them all away, and now we sing of nothing but gladness and rejoicing."

Hereupon he began to sing, his countrymen joining with him. He walked to and fro, gesticulated towards the sky, and seemed to apostrophize the sun; then, turning towards the Governor, resumed his harangue. First he thanked him for the life of the Iroquois prisoner released in the spring, but blamed him for sending him home without company or escort. Then he led forth the young Frenchman, Guillaume Couture, and tied a wampum belt to his arm.

"With this," he said, "I give you back this prisoner. I did not say to him, 'Nephew, take a canoe and go home to Quebec.' I should have been without sense, had I done so. I should have been troubled in my heart, lest some evil might befall him. The prisoner whom you sent back to us suffered every kind of danger and hardship on the way." Here he proceeded to represent the difficulties of the journey in pantomime, "so natural," says Father Vimont, "that no actor in France could equal it." He counterfeited the lonely traveller toiling up some rocky portage track, with a load of baggage on his head, now stopping as if half spent, and now tripping against a stone. Next he was in his canoe, vainly trying to urge it against the swift current, looking around in despair on the foaming rapids, then recovering courage, and paddling desperately for his life. "What did you mean," demanded the orator, resuming his harangue, "by sending a man alone

among these dangers? I have not done so. 'Come, nephew,' I said to the prisoner there before you,"— pointing to Couture, — "'follow me: I will see you home at the risk of my life.'" And to confirm his words, he hung another belt on the line.

The third belt was to declare that the nation of the speaker had sent presents to the other nations to recall their war-parties, in view of the approaching peace. The fourth was an assurance that the memory of the slain Iroquois no longer stirred the living to vengeance. "I passed near the place where Piskaret and the Algonquins slew our warriors in the spring. I saw the scene of the fight where the two prisoners here were taken. I passed quickly; I would not look on the blood of my people. Their bodies lie there still; I turned away my eyes, that I might not be angry." Then, stooping, he struck the ground and seemed to listen. "I heard the voice of my ancestors, slain by the Algonquins, crying to me in a tone of affection, 'My grandson, my grandson, restrain your anger: think no more of us, for you cannot deliver us from death; think of the living; rescue them from the knife and the fire.' When I heard these voices, I went on my way, and journeyed hither to deliver those whom you still hold in captivity."

The fifth, sixth, and seventh belts were to open the passage by water from the French to the Iroquois, to chase hostile canoes from the river, smooth away the rapids and cataracts, and calm the waves of the

lake. The eighth cleared the path by land. "You would have said," writes Vimont, "that he was cutting down trees, hacking off branches, dragging away bushes, and filling up holes." — "Look!" exclaimed the orator, when he had ended this pantomime, "the road is open, smooth, and straight;" and he bent towards the earth, as if to see that no impediment remained. "There is no thorn or stone or log in the way. Now you may see the smoke of our villages from Quebec to the heart of our country."

Another belt, of unusual size and beauty, was to bind the Iroquois, the French, and their Indian allies together as one man. As he presented it, the orator led forth a Frenchman and an Algonquin from among his auditors, and, linking his arms with theirs, pressed them closely to his sides, in token of indissoluble union.

The next belt invited the French to feast with the Iroquois. "Our country is full of fish, venison, moose, beaver, and game of every kind. Leave these filthy swine that run about among your houses, feeding on garbage, and come and eat good food with us. The road is open; there is no danger."

There was another belt to scatter the clouds, that the sun might shine on the hearts of the Indians and the French, and reveal their sincerity and truth to all; then others still, to confirm the Hurons in thoughts of peace. By the fifteenth belt, Kiotsaton declared that the Iroquois had always wished to send home Jogues and Bressani to their friends, and had meant to do so; but that Jogues was stolen from

them by the Dutch, and they had given Bressani to them because he desired it. "If he had but been patient," added the ambassador, "I would have brought him back myself. Now I know not what has befallen him. Perhaps he is drowned. Perhaps he is dead." Here Jogues said, with a smile, to the Jesuits near him, "They had the pile laid to burn me. They would have killed me a hundred times, if God had not saved my life."

Two or three more belts were hung on the line, each with its appropriate speech; and then the speaker closed his harangue: "I go to spend what remains of the summer in my own country, in games and dances and rejoicing for the blessing of peace." He had interspersed his discourse throughout with now a song and now a dance; and the council ended in a general dancing, in which Iroquois, Hurons, Algonquins, Montagnais, Atticamegues, and French, all took part, after their respective fashions.

In spite of one or two palpable falsehoods that embellished his oratory, the Jesuits were delighted with him. "Every one admitted," says Vimont, "that he was eloquent and pathetic. In short, he showed himself an excellent actor, for one who has had no instructor but Nature. I gathered only a few fragments of his speech from the mouth of the interpreter, who gave us but broken portions of it, and did not translate consecutively."[1]

[1] Vimont describes the council at length in the *Relation* of 1645. Marie de l'Incarnation also describes it in a letter to her son, of

Two days after, another council was called, when the Governor gave his answer, accepting the proffered peace, and confirming his acceptance by gifts of considerable value. He demanded as a condition, that the Indian allies of the French should be left unmolested, until their principal chiefs, who were not then present, should make a formal treaty with the Iroquois in behalf of their several nations. Piskaret then made a present to wipe away the remembrance of the Iroquois he had slaughtered, and the assembly was dissolved.

In the evening, Vimont invited the ambassadors to the mission-house, and gave each of them a sack of tobacco and a pipe. In return, Kiotsaton made him a speech: "When I left my country, I gave up my life; I went to meet death, and I owe it to you that I am yet alive. I thank you that I still see the sun; I thank you for all your words and acts of kindness; I thank you for your gifts. You have covered me with them from head to foot. You left nothing free but my mouth; and now you have stopped that with a handsome pipe, and regaled it with the taste of the herb we love. I bid you farewell, — not for a long time, for you will hear from us soon. Even if we should be drowned on our way home, the winds and the waves will bear witness to our countrymen of your favors; and I am sure that some good spirit has

Sept. 14, 1645. She evidently gained her information from Vimont and the other Jesuits present.

gone before us to tell them of the good news that we are about to bring." [1]

On the next day, he and his companion set forth on their return. Kiotsaton, when he saw his party embarked, turned to the French and Indians who lined the shore, and said with a loud voice, "Farewell, brothers! I am one of your relations now." Then turning to the Governor, — "Onontio, your name will be great over all the earth. When I came hither, I never thought to carry back my head, I never thought to come out of your doors alive; and now I return loaded with honors, gifts, and kindness." "Brothers," — to the Indians, — "obey Onontio and the French. Their hearts and their thoughts are good. Be friends with them, and do as they do. You shall hear from us soon."

The Indians whooped and fired their guns; there was a cannon-shot from the fort; and the sail-boat that bore the distinguished visitors moved on its way towards the Richelieu.

But the work was not done. There must be more councils, speeches, wampum-belts, and gifts of all kinds, — more feasts, dances, songs, and uproar. The Indians gathered at Three Rivers were not sufficient in numbers or in influence to represent their several tribes; and more were on their way. The principal men of the Hurons were to come down this year, with Algonquins of many tribes, from the North and the Northwest; and Kiotsaton had promised

[1] Vimont, *Relation*, 1645, 28.

that Iroquois ambassadors, duly empowered, should meet them at Three Rivers, and make a solemn peace with them all, under the eye of Onontio. But what hope was there that this swarm of fickle and wayward savages could be gathered together at one time and at one place, — or that, being there, they could be restrained from cutting each other's throats? Yet so it was; and in this happy event the Jesuits saw the interposition of God, wrought upon by the prayers of those pious souls in France who daily and nightly besieged Heaven with supplications for the welfare of the Canadian missions.[1]

First came a band of Montagnais; next followed Nipissings, Atticamegues, and Algonquins of the Ottawa, their canoes deep-laden with furs. Then, on the tenth of September, appeared the great fleet of the Hurons, sixty canoes, bearing a host of warriors, among whom the French recognized the tattered black cassock of Father Jerome Lalemant. There were twenty French soldiers, too, returning from the Huron country, whither they had been sent the year before, to guard the Fathers and their flock.

Three Rivers swarmed like an ant-hill with savages. The shore was lined with canoes; the forests and the fields were alive with busy camps. The trade was brisk; and in its attendant speeches, feasts, and dances, there was no respite.

But where were the Iroquois? Montmagny and the Jesuits grew very anxious. In a few days more

[1] Vimont, *Relation*, 1645, 29.

the concourse would begin to disperse, and the golden moment be lost. It was a great relief when a canoe appeared with tidings that the promised embassy was on its way; and yet more, when, on the seventeenth, four Iroquois approached the shore, and, in a loud voice, announced themselves as envoys of their nation. The tumult was prodigious. Montmagny's soldiers formed a double rank, and the savage rabble, with wild eyes and faces smeared with grease and paint, stared over the shoulders and between the gun-barrels of the musketeers, as the ambassadors of their deadliest foe stalked, with unmoved visages, towards the fort.

Now council followed council, with an insufferable prolixity of speech-making. There were belts to wipe out the memory of the slain; belts to clear the sky, smooth the rivers, and calm the lakes; a belt to take the hatchet from the hands of the Iroquois; another to take away their guns; another to take away their shields; another to wash the war-paint from their faces; and another to break the kettle in which they boiled their prisoners.[1] In short, there were belts past numbering, each with its meaning, sometimes literal, sometimes figurative, but all bearing upon the great work of peace. At length all was ended. The dances ceased, the songs and the whoops died away, and the great muster dispersed, — some to their smoky lodges on the distant shores of Lake Huron, and some to frozen hunting-grounds in northern forests.

[1] Vimont, *Relation*, 1645, 34.

There was peace in this dark and blood-stained wilderness. The lynx, the panther, and the wolf had made a covenant of love; but who should be their surety? A doubt and a fear mingled with the joy of the Jesuit Fathers; and to their thanksgivings to God they joined a prayer, that the hand which had given might still be stretched forth to preserve.

CHAPTER XX.

1645, 1646.

THE PEACE BROKEN.

Uncertainties. — The Mission of Jogues: he reaches the Mohawks; his Reception; his Return; his Second Mission. — Warnings of Danger. — Rage of the Mohawks. — Murder of Jogues.

There is little doubt that the Iroquois negotiators acted, for the moment, in sincerity. Guillaume Couture, who returned with them and spent the winter in their towns, saw sufficient proof that they sincerely desired peace. And yet the treaty had a double defect. First, the wayward, capricious, and ungoverned nature of the Indian parties to it, on both sides, made a speedy rupture more than likely. Secondly, in spite of their own assertion to the contrary, the Iroquois envoys represented, not the confederacy of the five nations, but only one of these nations, the Mohawks: for each of the members of this singular league could, and often did, make peace and war independently of the rest.

It was the Mohawks who had made war on the French and their Indian allies on the lower St. Lawrence. They claimed, as against the other Iro-

quois, a certain right of domain to all this region; and though the warriors of the four upper nations had sometimes poached on the Mohawk preserve, by murdering both French and Indians at Montreal, they employed their energies for the most part in attacks on the Hurons, the Upper Algonquins, and other tribes of the interior. These attacks still continued, unaffected by the peace with the Mohawks. Imperfect, however, as the treaty was, it was invaluable, could it but be kept inviolate; and to this end Montmagny, the Jesuits, and all the colony anxiously turned their thoughts.[1]

It was to hold the Mohawks to their faith that Couture had bravely gone back to winter among them; but an agent of more acknowledged weight was needed, and Father Isaac Jogues was chosen.

[1] The Mohawks were at this time more numerous, as compared with the other four nations of the Iroquois, than they were a few years later. They seem to have suffered more reverses in war than any of the others. At this time they may be reckoned at six or seven hundred warriors. A war with the Mohegans, and another with the Andastes, besides their war with the Algonquins and the French of Canada soon after, told severely on their strength. The following are estimates of the numbers of the Iroquois warriors made in 1660 by the author of the *Relation* of that year, and by Wentworth Greenhalgh in 1677, from personal inspection:

	1660.	1677.
Mohawks	500	300
Oneidas	100	200
Onondagas	300	350
Cayugas	300	300
Senecas	1,000	1,000
	2,200	2,150

No white man, Couture excepted, knew their language and their character so well. His errand was half political, half religious; for not only was he to be the bearer of gifts, wampum-belts, and messages from the Governor, but he was also to found a new mission, christened in advance with a prophetic name, — *the Mission of the Martyrs.*

For two years past, Jogues had been at Montreal; and it was here that he received the order of his Superior to proceed to the Mohawk towns. At first, nature asserted itself, and he recoiled involuntarily at the thought of the horrors of which his scarred body and his mutilated hands were a living memento.[1] It was a transient weakness; and he prepared to depart with more than willingness, giving thanks to Heaven that he had been found worthy to suffer and to die for the saving of souls and the greater glory of God.

He felt a presentiment that his death was near, and wrote to a friend, "I shall go, and shall not return."[2] An Algonquin convert gave him sage advice. "Say nothing about the Faith at first, for there is nothing so repulsive, in the beginning, as our doctrine, which seems to destroy everything that men hold dear; and as your long cassock preaches, as well as your lips, you had better put on a short coat." Jogues, therefore, exchanged the uniform

[1] *Lettre du P. Isaac Jogues au R. P. Jérosme L'Allemant. Montréal,* 2 *Mai,* 1646. MS.

[2] "Ibo et non redibo." *Lettre du P. Jogues au R. P.* No date.

of Loyola for a civilian's doublet and hose; "for," observes his Superior, "one should be all things to all men, that he may gain them all to Jesus Christ."[1] It would be well if the application of the maxim had always been as harmless.

Jogues left Three Rivers about the middle of May, with the Sieur Bourdon, engineer to the Governor, two Algonquins with gifts to confirm the peace, and four Mohawks as guides and escort. He passed the Richelieu and Lake Champlain, well-remembered scenes of former miseries, and reached the foot of Lake George on the eve of Corpus Christi. Hence he called the lake "Lac St. Sacrement;" and this name it preserved, until, a century after, an ambitious Irishman, in compliment to the sovereign from whom he sought advancement, gave it the name it bears.[2]

From Lake George they crossed on foot to the Hudson, where, being greatly fatigued by their heavy loads of gifts, they borrowed canoes at an Iroquois fishing-station, and descended to Fort Orange. Here Jogues met the Dutch friends to whom he owed his life, and who now kindly welcomed and entertained him. After a few days he left them, and ascended the river Mohawk to the first Mohawk town. Crowds gathered from the neighboring towns to gaze on the man whom they had known as a scorned and abused

[1] Lalemant, *Relation*, 1646, 15.

[2] Mr. Shea very reasonably suggests that a change from "Lake George" to "Lake Jogues" would be equally easy and appropriate.

slave, and who now appeared among them as the ambassador of a power which hitherto, indeed, they had despised, but which in their present mood they were willing to propitiate.

There was a council in one of the lodges; and while his crowded auditory smoked their pipes, Jogues stood in the midst, and harangued them. He offered in due form the gifts of the Governor, with the wampum belts and their messages of peace, while at every pause his words were echoed by a unanimous grunt of applause from the attentive concourse. Peace speeches were made in return; and all was harmony. When, however, the Algonquin deputies stood before the council, they and their gifts were coldly received. The old hate, maintained by traditions of mutual atrocity, burned fiercely under a thin semblance of peace; and though no outbreak took place, the prospect of the future was very ominous.

The business of the embassy was scarcely finished, when the Mohawks counselled Jogues and his companions to go home with all despatch, saying that if they waited longer, they might meet on the way warriors of the four upper nations, who would inevitably kill the two Algonquin deputies, if not the French also. Jogues, therefore, set out on his return; but not until, despite the advice of the Indian convert, he had made the round of the houses, confessed and instructed a few Christian prisoners still remaining here, and baptized several dying Mohawks. Then

he and his party crossed through the forest to the southern extremity of Lake George, made bark canoes, and descended to Fort Richelieu, where they arrived on the twenty-seventh of June.[1]

His political errand was accomplished. Now, should he return to the Mohawks, or should the Mission of the Martyrs be for a time abandoned? Lalemant, who had succeeded Vimont as Superior of the missions, held a council at Quebec with three other Jesuits, of whom Jogues was one, and it was determined, that, unless some new contingency should arise, he should remain for the winter at Montreal.[2] This was in July. Soon after, the plan was changed, for reasons which do not appear, and Jogues received orders to repair to his dangerous post. He set out on the twenty-fourth of August, accompanied by a young Frenchman named Lalande, and three or four Hurons.[3] On the way they met Indians who warned them of a change of feeling in the Mohawk towns, and the Hurons, alarmed, refused to go farther. Jogues, naturally perhaps the most timid man of the party, had no thought of drawing back, and pursued his journey with his young companion, who, like other *donnés* of the missions, was scarcely behind the Jesuits themselves in devoted enthusiasm.

The reported change of feeling had indeed taken place; and the occasion of it was characteristic. On his previous visit to the Mohawks, Jogues, meaning

[1] Lalemant, *Relation*, 1646, 17.

[2] *Journal des Supérieurs des Jésuites.* MS.

[3] *Ibid.*

to return, had left in their charge a small chest or box. From the first they were distrustful, suspecting that it contained some secret mischief. He therefore opened it, and showed them the contents, which were a few personal necessaries; and having thus, as he thought, reassured them, locked the box, and left it in their keeping. The Huron prisoners in the town attempted to make favor with their Iroquois enemies by abusing their French friends, — declaring them to be sorcerers, who had bewitched, by their charms and mummeries, the whole Huron nation, and caused drought, famine, pestilence, and a host of insupportable miseries. Thereupon, the suspicions of the Mohawks against the box revived with double force; and they were convinced that famine, the pest, or some malignant spirit was shut up in it, waiting the moment to issue forth and destroy them. There was sickness in the town, and caterpillars were eating their corn: this was ascribed to the sorceries of the Jesuit.[1] Still they were divided in opinion. Some stood firm for the French; others were furious against them. Among the Mohawks, three clans or families were predominant, if indeed they did not compose the entire nation, — the clans of the Bear, the Tortoise, and the Wolf.[2] Though, by the nature of their constitution, it was scarcely possible that these clans should come to blows, so intimately were they bound together by ties of blood, yet they were

[1] *Lettre de Marie de l'Incarnation à son Fils. Québec, . .* 1647.

[2] See Introduction, i. 41.

often divided on points of interest or policy; and on this occasion the Bear raged against the French, and howled for war, while the Tortoise and the Wolf still clung to the treaty. Among savages, with no government except the intermittent one of councils, the party of action and violence must always prevail. The Bear chiefs sang their war-songs, and, followed by the young men of their own clan, and by such others as they had infected with their frenzy, set forth, in two bands, on the war-path.

The warriors of one of these bands were making their way through the forests between the Mohawk and Lake George, when they met Jogues and Lalande. They seized them, stripped them, and led them in triumph to their town. Here a savage crowd surrounded them, beating them with sticks and with their fists. One of them cut thin strips of flesh from the back and arms of Jogues, saying, as he did so, "Let us see if this white flesh is the flesh of an oki." — "I am a man like yourselves," replied Jogues; "but I do not fear death or torture. I do not know why you would kill me. I come here to confirm the peace and show you the way to heaven, and you treat me like a dog."[1] — "You shall die to-morrow," cried the rabble. "Take courage, we shall not burn you. We shall strike you both with a hatchet, and place your heads on the palisade, that your brothers may see you when we take them prisoners."[2] The clans

[1] *Lettre du P. De Quen au R. P. Lalemant.* No date. MS.

[2] *Lettre de J. Labatie à M. La Montagne, Fort d'Orange,* 30 *Oct.* 1646. MS.

of the Wolf and the Tortoise still raised their voices in behalf of the captive Frenchmen; but the fury of the minority swept all before it.

In the evening,— it was the eighteenth of October, — Jogues, smarting with his wounds and bruises, was sitting in one of the lodges, when an Indian entered, and asked him to a feast. To refuse would have been an offence. He arose and followed the savage, who led him to the lodge of the Bear chief. Jogues bent his head to enter, when another Indian, standing concealed within, at the side of the doorway, struck at him with a hatchet. An Iroquois, called by the French Le Berger,[1] who seems to have followed in order to defend him, bravely held out his arm to ward off the blow; but the hatchet cut through it, and sank into the missionary's brain. He fell at the feet of his murderer, who at once finished the work by hacking off his head. Lalande was left in suspense all night, and in the morning was killed in a similar manner. The bodies of the two Frenchmen were then thrown into the Mohawk, and their heads displayed on the points of the palisade which enclosed the town.[2]

[1] It has been erroneously stated that this brave attempt to save Jogues was made by the orator Kiotsaton. Le Berger was one of those who had been made prisoners by Piskaret, and treated kindly by the French. In 1648, he voluntarily came to Three Rivers, and gave himself up to a party of Frenchmen. He was converted, baptized, and carried to France, where his behavior is reported to have been very edifying, but where he soon died. "Perhaps he had eaten his share of more than fifty men," is the reflection of Father Ragueneau, after recounting his exemplary conduct. — *Relation*, 1650, 43–48.

[2] In respect to the death of Jogues, the best authority is the

Thus died Isaac Jogues, one of the purest examples of Roman Catholic virtue which this Western continent has seen. The priests, his associates, praise his humility, and tell us that it reached the point of self-contempt, — a crowning virtue in their eyes; that he regarded himself as nothing, and lived solely to do the will of God as uttered by the lips of his Superiors. They add that, when left to the guidance of his own judgment, his self-distrust made him very slow of decision, but that when acting under orders he knew neither hesitation nor fear. With all his gentleness, he had a certain warmth or vivacity of temperament; and we have seen how, during his first captivity, while humbly submitting to every caprice of his tyrants and appearing to rejoice in abasement, a derisive word against his faith would change the lamb into the lion, and the lips that seemed so tame would speak in sharp, bold tones of menace and reproof.

letter of Labatie, before cited. He was the French interpreter at Fort Orange, and, being near the scene of the murder, took pains to learn the facts. The letter was enclosed in another written to Montmagny by the Dutch Governor, Kieft, which is also before me, together with a MS. account, written from hearsay, by Father Buteux, and a letter of De Quen, cited above. Compare the *Relations* of 1647 and 1650.

CHAPTER XXI.

1646, 1647.

ANOTHER WAR.

MOHAWK INROADS. — THE HUNTERS OF MEN. — THE CAPTIVE CONVERTS. — THE ESCAPE OF MARIE: HER STORY. — THE ALGONQUIN PRISONER'S REVENGE: HER FLIGHT. — TERROR OF THE COLONISTS. — JESUIT INTREPIDITY.

THE peace was broken, and the hounds of war turned loose. The contagion spread through all the Mohawk nation, the war-songs were sung, and the warriors took the path for Canada. The miserable colonists and their more miserable allies woke from their dream of peace to a reality of fear and horror. Again Montreal and Three Rivers were beset with murdering savages, skulking in thickets and prowling under cover of night, yet when it came to blows, displaying a courage almost equal to the ferocity that inspired it. They plundered and burned Fort Richelieu, which its small garrison had abandoned, thus leaving the colony without even the semblance of protection. Before the spring opened, all the fighting men of the Mohawks took the war-path; but it is clear that many of them still had little heart for their bloody and perfidious work; for, of these hardy

and all-enduring warriors, two-thirds gave out on the way, and returned, complaining that the season was too severe.[1] Two hundred or more kept on, divided into several bands.

On Ash-Wednesday, the French at Three Rivers were at mass in the chapel, when the Iroquois, quietly approaching, plundered two houses close to the fort, containing all the property of the neighboring inhabitants, which had been brought hither as to a place of security. They hid their booty, and then went in quest of two large parties of Christian Algonquins engaged in their winter hunt. Two Indians of the same nation, whom they captured, basely set them on the trail; and they took up the chase like hounds on the scent of game. Wrapped in furs or blanket-coats, some with gun in hand, some with bows and quivers, and all with hatchets, war-clubs, knives, or swords, — striding on snow-shoes, with bodies half bent, through the gray forests and the frozen pine-swamps, among wet, black trunks, along dark ravines and under savage hillsides, their small, fierce eyes darting quick glances that pierced the farthest recesses of the naked woods, — the hunters of men followed the track of their human prey. At length they descried the bark wigwams of the Algonquin camp. The warriors were absent; none were here but women and children. The Iroquois surrounded the huts, and captured all the shrieking inmates. Then ten of them set out to find the traces of the absent hunters.

[1] *Lettre du P. Buteux au R. P. Lalemant.* MS.

They soon met the renowned Piskaret returning alone. As they recognized him and knew his mettle, they thought treachery better than an open attack. They therefore approached him in the attitude of friends; while he, ignorant of the rupture of the treaty, began to sing his peace-song. Scarcely had they joined him, when one of them ran a sword through his body; and, having scalped him, they returned in triumph to their companions.[1] All the hunters were soon after waylaid, overpowered by numbers, and killed or taken prisoners.

Another band of the Mohawks had meanwhile pursued the other party of Algonquins, and overtaken them on the march, as, encumbered with their sledges and baggage, they were moving from one hunting-camp to another. Though taken by surprise, they made fight, and killed several of their assailants; but in a few moments their resistance was overcome, and those who survived the fray were helpless in the clutches of the enraged victors. Then began a massacre of the old, the disabled, and the infants, with the usual beating, gashing, and severing of fingers to the rest. The next day, the two bands of Mohawks, each with its troop of captives fast bound, met at an appointed spot on the Lake of St. Peter, and greeted each other with yells of exultation, with which mingled a wail of anguish, as the prisoners of either

[1] Lalemant, *Relation*, 1647, 4. Marie de l'Incarnation, *Lettre à son Fils. Québec*, . . . 1647. Perrot's account, drawn from tradition, is different, though not essentially so.

party recognized their companions in misery. They all kneeled in the midst of their savage conquerors, and one of the men, a noted convert, after a few words of exhortation, repeated in a loud voice a prayer, to which the rest responded. Then they sang an Algonquin hymn, while the Iroquois, who at first had stared in wonder, broke into laughter and derision, and at length fell upon them with renewed fury. One was burned alive on the spot. Another tried to escape, and they burned the soles of his feet that he might not repeat the attempt. Many others were maimed and mangled; and some of the women who afterwards escaped, affirmed that in ridicule of the converts they crucified a small child by nailing it with wooden spikes against a thick sheet of bark.

The prisoners were led to the Mohawk towns; and it is needless to repeat the monotonous and revolting tale of torture and death. The men, as usual, were burned; but the lives of the women and children were spared, in order to strengthen the conquerors by their adoption, — not, however, until both, but especially the women, had been made to endure the extremes of suffering and indignity. Several of them from time to time escaped, and reached Canada with the story of their woes. Among these was Marie, the wife of Jean Baptiste, one of the principal Algonquin converts captured and burned with the rest. Early in June, she appeared in a canoe at Montreal, where Madame d'Ailleboust, to whom she was well known, received her with great kindness,

and led her to her room in the fort. Here Marie was overcome with emotion. Madame d'Ailleboust spoke Algonquin with ease; and her words of sympathy, joined to the associations of a place where the unhappy fugitive, with her murdered husband and child, had often found a friendly welcome, so wrought upon her that her voice was smothered with sobs.

She had once before been a prisoner of the Iroquois, at the town of Onondaga. When she and her companions in misfortune had reached the Mohawk towns, she was recognized by several Onondagas who chanced to be there, and who, partly by threats and partly by promises, induced her to return with them to the scene of her former captivity, where they assured her of good treatment. With their aid, she escaped from the Mohawks, and set out with them for Onondaga. On their way, they passed the great town of the Oneidas; and her conductors, fearing that certain Mohawks who were there would lay claim to her, found a hiding-place for her in the forest, where they gave her food, and told her to wait their return. She lay concealed all day, and at night approached the town, under cover of darkness. A dull red glare of flames rose above the jagged tops of the palisade that encompassed it; and, from the pandemonium within, an uproar of screams, yells, and bursts of laughter told her that they were burning one of her captive countrymen. She gazed and listened, shivering with cold and aghast with horror. The thought possessed her that she would soon share his fate, and she

resolved to fly. The ground was still covered with snow, and her footprints would infallibly have betrayed her, if she had not, instead of turning towards home, followed the beaten Indian path westward. She journeyed on, confused and irresolute, and tortured between terror and hunger. At length she approached Onondaga, a few miles from the present city of Syracuse, and hid herself in a dense thicket of spruce or cedar, whence she crept forth at night, to grope in the half-melted snow for a few ears of corn, left from the last year's harvest. She saw many Indians from her lurking-place, and once a tall savage, with an axe on his shoulder, advanced directly towards the spot where she lay; but in the extremity of her fright she murmured a prayer, on which he turned and changed his course. The fate that awaited her if she remained, — for a fugitive could not hope for mercy, — and the scarcely less terrible dangers of the pitiless wilderness between her and Canada, filled her with despair, for she was half dead already with hunger and cold. She tied her girdle to the bough of a tree, and hung herself from it by the neck. The cord broke. She repeated the attempt with the same result, and then the thought came to her that God meant to save her life. The snow by this time had melted in the forests, and she began her journey for home, with a few handfuls of corn as her only provision. She directed her course by the sun, and for food dug roots, peeled the soft inner bark of trees, and sometimes caught tor

toises in the muddy brooks. She had the good fortune to find a hatchet in a deserted camp, and with it made one of those wooden implements which the Indians used for kindling fire by friction. This saved her from her worst suffering; for she had no covering but a thin tunic, which left her legs and arms bare, and exposed her at night to tortures of cold. She built her fire in some deep nook of the forest, warmed herself, cooked what food she had found, told her rosary on her fingers, and slept till daylight, when she always threw water on the embers, lest the rising smoke should attract attention. Once she discovered a party of Iroquois hunters; but she lay concealed, and they passed without seeing her. She followed their trail back, and found their bark canoe, which they had hidden near the bank of a river. It was too large for her use; but, as she was a practised canoe-maker, she reduced it to a convenient size, embarked in it, and descended the stream. At length she reached the St. Lawrence, and paddled with the current towards Montreal. On islands and rocky shores she found eggs of water-fowl in abundance; and she speared fish with a sharpened pole, hardened at the point with fire. She even killed deer, by driving them into the water, chasing them in her canoe, and striking them on the head with her hatchet. When she landed at Montreal, her canoe had still a good store of eggs and dried venison.[1]

[1] This story is taken from the *Relation* of 1647, and the letter of Marie de l'Incarnation to her son, before cited. The woman must

Her journey from Onondaga had occupied about two months, under hardships which no woman but a squaw could have survived. Escapes not less remarkable of several other women are chronicled in the records of this year; and one of them, with a notable feat of arms which attended it, calls for a brief notice.

Eight Algonquins, in one of those fits of desperate valor which sometimes occur in Indians, entered at midnight a camp where thirty or forty Iroquois warriors were buried in sleep, and with quick, sharp blows of their tomahawks began to brain them as they lay. They killed ten of them on the spot, and wounded many more. The rest, panic-stricken and bewildered by the surprise and the thick darkness, fled into the forest, leaving all they had in the hands of the victors, including a number of Algonquin captives, of whom one had been unwittingly killed by his countrymen in the confusion. Another captive, a woman, had escaped on a previous night. They had stretched her on her back, with limbs extended, and bound her wrists and ankles to four stakes firmly driven into the earth, — their ordinary mode of securing prisoners. Then, as usual, they all fell asleep. She presently became aware that the cord that bound one of her wrists was somewhat loose, and, by long and painful efforts, she freed her hand. To release the other hand and her feet was then comparatively

have descended the great rapids of Lachine in her canoe, — a feat demanding no ordinary nerve and skill.

easy. She cautiously rose. Around her, breathing in deep sleep, lay stretched the dark forms of the unconscious warriors, scarcely visible in the gloom. She stepped over them to the entrance of the hut; and here, as she was passing out, she descried a hatchet on the ground. The temptation was too strong for her Indian nature. She seized it, and struck again and again, with all her force, on the skull of the Iroquois who lay at the entrance. The sound of the blows and the convulsive struggles of the victim roused the sleepers. They sprang up, groping in the dark, and demanding of each other what was the matter. At length they lighted a roll of birch-bark, found their prisoner gone and their comrade dead, and rushed out in a rage in search of the fugitive. She, meanwhile, instead of running away, had hid herself in the hollow of a tree, which she had observed the evening before. Her pursuers ran through the dark woods, shouting and whooping to each other; and when all had passed, she crept from her hiding-place, and fled in an opposite direction. In the morning they found her tracks and followed them. On the second day they had overtaken and surrounded her, when, hearing their cries on all sides, she gave up all hope. But near at hand, in the thickest depths of the forest, the beavers had dammed a brook and formed a pond, full of gnawed stumps, dead fallen trees, rank weeds, and tangled bushes. She plunged in, and, swimming and wading, found a hiding-place, where her body

was concealed by the water, and her head by the masses of dead and living vegetation. Her pursuers were at fault, and, after a long search, gave up the chase in despair. Shivering, naked, and half-starved, she crawled out from her wild asylum, and resumed her flight. By day, the briers and bushes tore her unprotected limbs; by night, she shivered with cold, and the mosquitoes and small black gnats of the forest persecuted her with torments which the modern sportsman will appreciate. She subsisted on such roots, bark, reptiles, or other small animals, as her Indian habits enabled her to gather on her way. She crossed streams by swimming, or on rafts of drift-wood lashed together with strips of linden-bark, and at length reached the St. Lawrence, where, with the aid of her hatchet, she made a canoe. Her home was on the Ottawa, and she was ignorant of the great river, or, at least, of this part of it. She had scarcely even seen a Frenchman, but had heard of the French as friends, and knew that their dwellings were on the banks of the St. Lawrence. This was her only guide; and she drifted on her way, doubtful whether the vast current would bear her to the abodes of the living or to the land of souls. She passed the watery wilderness of the Lake of St. Peter, and presently descried a Huron canoe. Fearing that it was an enemy, she hid herself, and resumed her voyage in the evening, when she soon came in sight of the wooden buildings and palisades of Three Rivers. Several Hurons saw her at the same moment, and

made towards her; on which she leaped ashore and hid in the bushes, whence, being entirely without clothing, she would not come out till one of them threw her his coat. Having wrapped herself in it, she went with them to the fort and the house of the Jesuits, in a wretched state of emaciation, but in high spirits at the happy issue of her voyage.[1]

Such stories might be multiplied; but these will suffice. Nor is it necessary to dwell further on the bloody record of inroads, butcheries, and tortures. We have seen enough to show the nature of the scourge that now fell without mercy on the Indians and the French of Canada. There was no safety but in the imprisonment of palisades and ramparts. A deep dejection sank on the white and red men alike; but the Jesuits would not despair.

"Do not imagine," writes the Father Superior, "that the rage of the Iroquois, and the loss of many Christians and many catechumens, can bring to nought the mystery of the cross of Jesus Christ and the efficacy of his blood. We shall die; we shall be captured, burned, butchered; be it so. Those who die in their beds do not always die the best death. I see none of our company cast down. On the contrary, they ask leave to go up to the Hurons; and some of them protest that the fires of the Iroquois are one of their motives for the journey." [2]

[1] Lalemant, *Relation*, 1647, 15, 16. [2] *Ibid.*, 8.

CHAPTER XXII.

1645–1651.

PRIEST AND PURITAN.

Miscou. — Tadoussac. — Journeys of De Quen. — Druilletes: his Winter with the Montagnais. — Influence of the Missions. — The Abenakis. — Druilletes on the Kennebec: his Embassy to Boston. — Gibbons. — Dudley. — Bradford. — Eliot. — Endicott. — French and Puritan Colonization. — Failure of Druilletes's Embassy. — New Regulations. — New-Year's Day at Quebec.

Before passing to the closing scenes of this wilderness drama, we will touch briefly on a few points aside from its main action, yet essential to an understanding of the scope of the mission. Besides their establishments at Quebec, Sillery, Three Rivers, and the neighborhood of Lake Huron, the Jesuits had an outlying post at the island of Miscou on the Gulf of St. Lawrence, near the entrance of the Bay of Chaleurs, where they instructed the wandering savages of those shores, and confessed the French fishermen. The island was unhealthy in the extreme. Several of the priests sickened and died; and scarcely one convert repaid their toils. There was a more successful mission at Tadoussac, or Sadilege, as the neighboring Indians called it. In winter, this place

was a solitude; but in summer, when the Montagnais gathered from their hunting-grounds to meet the French traders, Jesuits came yearly from Quebec to instruct them in the Faith. Sometimes they followed them northward, into wilds where at this day a white man rarely penetrates. Thus, in 1646, De Quen ascended the Saguenay, and, by a series of rivers, torrents, lakes, and rapids, reached a Montagnais horde called the "Nation of the Porcupine," where he found that the teachings at Tadoussac had borne fruit, and that the converts had planted a cross on the borders of the savage lake where they dwelt. There was a kindred band, the Nation of the White Fish, among the rocks and forests north of Three Rivers. They proved tractable beyond all others, threw away their "medicines," or fetiches, burned their magic drums, renounced their medicine-songs, and accepted instead rosaries, crucifixes, and versions of Catholic hymns.

In a former chapter, we followed Father Paul Le Jeune on his winter roamings, with a band of Montagnais, among the forests on the northern boundary of Maine. Now Father Gabriel Druilletes sets forth on a similar excursion, but with one essential difference. Le Jeune's companions were heathen, who persecuted him day and night with their gibes and sarcasms. Those of Druilletes were all converts, who looked on him as a friend and a father. There were prayers, confessions, masses, and invocations of St. Joseph. They built their bark chapel at every

camp, and no festival of the Church passed unobserved. On Good Friday they laid their best robe of beaver-skin on the snow, placed on it a crucifix, and knelt around it in prayer. What was their prayer? It was a petition for the forgiveness and the conversion of their enemies, the Iroquois.[1] Those who know the intensity and tenacity of an Indian's hatred will see in this something more than a change from one superstition to another. An idea had been presented to the mind of the savage to which he had previously been an utter stranger. This is the most remarkable record of success in the whole body of the Jesuit *Relations;* but it is very far from being the only evidence, that, in teaching the dogmas and observances of the Roman Church, the missionaries taught also the morals of Christianity. When we look for the results of these missions, we soon become aware that the influence of the French and the Jesuits extended far beyond the circle of converts. It eventually modified and softened the manners of many unconverted tribes. In the wars of the next century we do not often find those examples of diabolic atrocity with which the earlier annals are crowded. The savage burned his enemies alive, it is true, but he rarely ate them; neither did he torment them with the same deliberation and persistency. He was a savage still, but not so often a devil. The improvement was not great, but it was distinct; and it seems to have taken place wherever Indian tribes

[1] Vimont, *Relation*, 1645, 16.

were in close relations with any respectable community of white men. Thus Philip's war in New England, cruel as it was, was less ferocious, judging from Canadian experience, than it would have been if a generation of civilized intercourse had not worn down the sharpest asperities of barbarism. Yet it was to French priests and colonists, mingled as they were soon to be among the tribes of the vast interior, that the change is chiefly to be ascribed. In this softening of manners, such as it was, and in the obedient Catholicity of a few hundred tamed savages gathered at stationary missions in various parts of Canada, we find, after a century had elapsed, all the results of the heroic toil of the Jesuits. The missions had failed, because the Indians had ceased to exist. Of the great tribes on whom rested the hopes of the early Canadian Fathers, nearly all were virtually extinct. The missionaries built laboriously and well, but they were doomed to build on a failing foundation. The Indians melted away, not because civilization destroyed them, but because their own ferocity and intractable indolence made it impossible that they should exist in its presence. Either the plastic energies of a higher race or the servile pliancy of a lower one would, each in its way, have preserved them: as it was, their extinction was a foregone conclusion. As for the religion which the Jesuits taught them, however Protestants may carp at it, it was the only form of Christianity likely to take root in their crude and barbarous nature.

To return to Druilletes. The smoke of the wigwam blinded him; and it is no matter of surprise to hear that he was cured by a miracle. He returned from his winter roving to Quebec in high health, and soon set forth on a new mission. On the river Kennebec, in the present State of Maine, dwelt the Abenakis, an Algonquin people, destined hereafter to become a thorn in the sides of the New England colonists. Some of them had visited their friends, the Christian Indians of Sillery. Here they became converted, went home, and preached the Faith to their countrymen, — and this to such purpose that the Abenakis sent to Quebec to ask for a missionary. Apart from the saving of souls, there were solid reasons for acceding to their request. The Abenakis were near the colonies of New England, — indeed, the Plymouth colony, under its charter, claimed jurisdiction over them; and in case of rupture they would prove serviceable friends or dangerous enemies to New France.[1] Their messengers were favorably received; and Druilletes was ordered to proceed upon the new mission.

He left Sillery, with a party of Indians, on the twenty-ninth of August, 1646,[2] and following, as it seems, the route by which, a hundred and twenty-nine years later, the soldiers of Arnold made their way to Quebec, he reached the waters of the Kennebec and descended to the Abenaki villages. Here

[1] Charlevoix, i. 280, gives this as a motive of the mission.

[2] Lalemant, *Relation*, 1647, 51.

he nursed the sick, baptized the dying, and gave such instruction as, in his ignorance of the language, he was able. Apparently he had been ordered to reconnoitre; for he presently descended the river from Norridgewock to the first English trading-post, where Augusta now stands. Thence he continued his journey to the sea, and followed the coast in a canoe to the Penobscot, visiting seven or eight English posts on the way, where, to his surprise, he was very well received. At the Penobscot he found several Capuchin friars, under their Superior, Father Ignace, who welcomed him with the utmost cordiality. Returning, he again ascended the Kennebec to the English post at Augusta. At a spot three miles above, the Indians had gathered in considerable numbers; and here they built him a chapel after their fashion. He remained till midwinter, catechising and baptizing, and waging war so successfully against the Indian sorcerers that medicine-bags were thrown away, and charms and incantations were supplanted by prayers. In January the whole troop set off on their grand hunt, Druilletes following them, — "with toil," says the chronicler, "too great to buy the kingdoms of this world, but very small as a price for the Kingdom of Heaven."[1] They encamped on Moosehead Lake, where new disputes with the "medicine-men" ensued, and the Father again remained master of the field. When, after a prosperous hunt, the

[1] Lalemant, *Relation*, 1647, 54. For an account of this mission, see also Maurault, *Histoire des Abenakis*, 116–156.

party returned to the English trading-house, John Winslow, the agent in charge, again received the missionary with a kindness which showed no trace of jealousy or religious prejudice.[1]

Early in the summer Druilletes went to Quebec; and during the two following years, the Abenakis, for reasons which are not clear, were left without a missionary. He spent another winter of extreme hardship with the Algonquins on their winter rovings, and during the summer instructed the wandering savages of Tadoussac. It was not until the autumn of 1650 that he again descended the Kennebec. This time he went as an envoy charged with the negotiation of a treaty. His journey is worthy of notice, since, with the unimportant exception of Jogues's embassy to the Mohawks, it is the first occasion on which the Canadian Jesuits appear in a character distinctly political. Afterwards, when the fervor and freshness of the missions had passed away, they frequently did the work of political agents among the Indians; but the Jesuit of the earlier period was, with rare exceptions, a missionary only; and though he was expected to exert a powerful influence in gaining subjects and allies for France, he was to do so by gathering them under the wings of the Church.

[1] Winslow would scarcely have recognized his own name in the Jesuit spelling, — "Le Sieur de *Houinslaud*." In his journal of 1650 Druilletes is more successful in his orthography, and spells it *Winslau*.

The Colony of Massachusetts had applied to the French officials at Quebec, with a view to a reciprocity of trade. The Iroquois had brought Canada to extremity, and the French Governor conceived the hope of gaining the powerful support of New England by granting the desired privileges on condition of military aid. But as the Puritans would scarcely see it for their interest to provoke a dangerous enemy, who had thus far never molested them, it was resolved to urge the proposed alliance as a point of duty. The Abenakis had suffered from Mohawk inroads; and the French, assuming for the occasion that they were under the jurisdiction of the English colonies, argued that they were bound to protect them. Druilletes went in a double character, — as an envoy of the government at Quebec, and as an agent of his Abenaki flock, who had been advised to petition for English assistance. The time seemed inauspicious for a Jesuit visit to Boston; for not only had it been announced as foremost among the objects in colonizing New England "to raise a bulwark against the kingdom of Antichrist, which the Jesuits labor to rear up in all places of the world,"[1] but, three years before, the Legislature of Massachusetts had enacted that Jesuits entering the colony should be expelled, and if they returned, hanged.[2]

[1] *Considerations for the Plantation in New England.* (See Hutchinson, *Collection*, 27.) Mr. Savage thinks that this paper was by Winthrop. See Savage's Winthrop, i. 360, *note.*

[2] See the Act, in Hazard, 550.

Nevertheless, on the first of September, Druilletes set forth from Quebec with a Christian chief of Sillery, crossed forests, mountains, and torrents, and reached Norridgewock, the highest Abenaki settlement on the Kennebec. Thence he descended to the English trading-house at Augusta, where his fast friend, the Puritan Winslow, gave him a warm welcome, entertained him hospitably, and promised to forward the object of his mission. He went with him, at great personal inconvenience, to Merrymeeting Bay, where Druilletes embarked in an English vessel for Boston. The passage was stormy, and the wind ahead. He was forced to land at Cape Ann, or, as he calls it, *Kepanc*, whence, partly on foot, partly in boats along the shore, he made his way to Boston. The three-hilled city of the Puritans lay chill and dreary under a December sky, as the priest crossed in a boat from the neighboring peninsula of Charlestown.

Winslow was agent for the merchant Edward Gibbons, a personage of note, whose life presents curious phases, — a reveller of Merry Mount, a bold sailor, a member of the church, an adventurous trader, an associate of buccaneers, a magistrate of the commonwealth, and a major-general.[1] The Jesuit, with credentials from the Governor of Canada and letters from Winslow, met a reception widely different from that which the law enjoined against persons of his

[1] An account of him will be found in Palfrey, *History of New England*, ii. 225, *note*.

profession.[1] Gibbons welcomed him heartily, prayed him to accept no other lodging than his house while he remained in Boston, and gave him the key of a chamber, in order that he might pray after his own fashion, without fear of disturbance. An accurate Catholic writer thinks it likely that he brought with him the means of celebrating the mass.[2] If so, the house of the Puritan was, no doubt, desecrated by that Popish abomination; but be this as it may, Massachusetts, in the person of her magistrate, became the gracious host of one of those whom, next to the Devil and an Anglican bishop, she most abhorred.

On the next day, Gibbons took his guest to Roxbury, — called *Rogsbray* by Druilletes, — to see the Governor, the harsh and narrow Dudley, grown gray in repellent virtue and grim honesty. Some half a century before, he had served in France, under Henry the Fourth; but he had forgotten his French, and called for an interpreter to explain the visitor's credentials. He received Druilletes with courtesy, and promised to call the magistrates together on the following Tuesday to hear his proposals. They met accordingly, and Druilletes was asked to dine with them. The old Governor sat at the head of the table, and after dinner invited the guest to open the business of his embassy. They listened to him, de-

[1] In the Act, an exception, however, was made in favor of Jesuits coming as ambassadors or envoys from their government, who were declared not liable to the penalty of hanging.

[2] J. G. Shea, in *Boston Pilot*.

sired him to withdraw, and, after consulting among themselves, sent for him to join them again at supper, when they made him an answer, of which the record is lost, but which evidently was not definitive.

As the Abenaki Indians were within the jurisdiction of Plymouth,[1] Druilletes proceeded thither in his character of their agent. Here, again, he was received with courtesy and kindness. Governor Bradford invited him to dine, and, as it was Friday, considerately gave him a dinner of fish. Druilletes conceived great hope that the colony could be wrought upon to give the desired assistance; for some of the chief inhabitants had an interest in the trade with the Abenakis.[2] He came back by land to Boston, stopping again at Roxbury on the way. It was night when he arrived; and, after the usual custom, he took lodging with the minister. Here were several young Indians, pupils of his host: for he was no other than the celebrated Eliot, who during the past summer had established his mission at Natick,[3] and was now laboring, in the fulness of his zeal, in the work of civilization and conversion.

[1] For the documents on the title of Plymouth to lands on the Kennebec, see Drake's additions to Baylies's *History of New Plymouth*, 36, where they are illustrated by an ancient map. The patent was obtained as early as 1628, and a trading-house soon after established.

[2] *The Record of the Colony of Plymouth*, June 5, 1651, contains, however, the entry, "The Court declare themselves not to be willing to aid them [the French] in their design, or to grant them liberty to go through their jurisdiction for the aforesaid purpose" (to attack the Mohawks).

[3] See Palfrey, *New England*, ii. 336.

There was great sympathy between the two missionaries; and Eliot prayed his guest to spend the winter with him.

At Salem, which Druilletes also visited, in company with the minister of Marblehead, he had an interview with the stern, but manly Endicott, who, he says, spoke French, and expressed both interest and good-will towards the objects of the expedition. As the envoy had no money left, Endicott paid his charges, and asked him to dine with the magistrates.[1]

Druilletes was evidently struck with the thrift and vigor of these sturdy young colonies, and the strength of their population. He says that Boston, meaning Massachusetts, could alone furnish four thousand fighting men, and that the four united colonies could count forty thousand souls.[2] These numbers may be challenged; but, at all events, the contrast was striking with the attenuated and suffering bands of priests, nuns, and fur-traders on the St. Lawrence. About twenty-one thousand persons had come from Old to New England, with the resolve of making it their home; and though this immigration had virtually ceased, the natural increase had been great. The necessity, or the strong desire, of escaping from

[1] On Druilletes's visit to New England, see his journal, entitled *Narré du Voyage faict pour la Mission des Abenaquois, et des Connoissances tiréz de la Nouvelle Angleterre et des Dispositions des Magistrats de cette Republique pour le Secours contre les Iroquois.* See also Druilletes, *Rapport sur le Résultat de ses Négotiations,* in Ferland, *Notes sur les Registres,* 95.

[2] Druilletes, *Reflexions touchant ce qu'on peut esperer de la Nouvelle Angleterre contre l'Irocquois* (sic), appended to his journal.

persecution had given the impulse to Puritan colonization; while, on the other hand, none but good Catholics, the favored class of France, were tolerated in Canada. These had no motive for exchanging the comforts of home and the smiles of Fortune for a starving wilderness and the scalping-knives of the Iroquois. The Huguenots would have emigrated in swarms; but they were rigidly forbidden. The zeal of propagandism and the fur-trade were, as we have seen, the vital forces of New France. Of her feeble population, the best part was bound to perpetual chastity; while the fur-traders and those in their service rarely brought their wives to the wilderness. The fur-trader, moreover, is always the worst of colonists; since the increase of population, by diminishing the numbers of the fur-bearing animals, is adverse to his interest. But behind all this there was in the religious ideal of the rival colonies an influence which alone would have gone far to produce the contrast in material growth.

To the mind of the Puritan, heaven was God's throne; but no less was the earth His footstool: and each in its degree and its kind had its demands on man. He held it a duty to labor and to multiply; and, building on the Old Testament quite as much as on the New, thought that a reward on earth as well as in heaven awaited those who were faithful to the law. Doubtless, such a belief is widely open to abuse, and it would be folly to pretend that it escaped abuse in New England; but there was in it

an element manly, healthful, and invigorating. On the other hand, those who shaped the character and in great measure the destiny of New France had always on their lips the nothingness and the vanity of life. For them, time was nothing but a preparation for eternity, and the highest virtue consisted in a renunciation of all the cares, toils, and interests of earth. That such a doctrine has often been joined to an intense worldliness, all history proclaims; but with this we have at present nothing to do. If all mankind acted on it in good faith, the world would sink into decrepitude. It is the monastic idea carried into the wide field of active life, and is like the error of those who, in their zeal to cultivate their higher nature, suffer the neglected body to dwindle and pine, till body and mind alike lapse into feebleness and disease.

Druilletes returned to the Abenakis, and thence to Quebec, full of hope that the object of his mission was in a fair way of accomplishment. The Governor, D'Ailleboust,[1] who had succeeded Montmagny, called his council; and Druilletes was again despatched to New England, together with one of the principal inhabitants of Quebec, Jean Paul Godefroy.[2] They repaired to New Haven, and appeared before the Commissioners of the Four Colonies, then in ses-

[1] The same who, with his wife, had joined the colonists of Montreal. See *ante*, 82.

[2] He was one of the Governor's council. Ferland, *Notes sur les Registres*, 67.

sion there; but their errand proved bootless. The Commissioners refused either to declare war or to permit volunteers to be raised in New England against the Iroquois. The Puritan, like his descendant, would not fight without a reason. The bait of free-trade with Canada failed to tempt him; and the envoys retraced their steps, with a flat, though courteous refusal.[1]

Now let us stop for a moment at Quebec, and observe some notable changes that had taken place in the affairs of the colony. The Company of the Hundred Associates, whose outlay had been great and their profit small, transferred to the inhabitants of the colony their monopoly of the fur-trade, and with it their debts. The inhabitants also assumed their obligations to furnish arms, munitions, soldiers, and works of defence; to pay the Governor and other officials, introduce emigrants, and contribute to support the missions. The Company was to receive, besides, an annual acknowledgment of a thousand pounds of beaver, and was to retain all seigniorial rights. The inhabitants were to form a corporation, of which any one of them might be a member; and

[1] On Druilletes's second embassy, see *Lettre écrite par le Conseil de Québec aux Commissionaires de la Nouvelle Angleterre*, in Charlevoix, i. 287; *Extrait des Registres de l'Ancien Conseil de Quebec*, Ibid., i. 288; *Copy of a Letter from the Commissioners of the United Colonies to the Governor of Canada*, in Hazard, ii. 183; *Answare to the Propositions presented by the honered French Agents*, Ibid., ii. 184; and Hutchinson, *Collection of Papers*, 240. Also, *Records of the Commissioners of the United Colonies, Sept.* 5, 1651; and *Commission of Druilletes and Godefroy, in N. Y. Col. Docs.* ix. 6.

no individual could trade on his own account, except on condition of selling at a fixed price to the magazine of this new company.[1]

This change took place in 1645. It was followed, in 1647, by the establishment of a Council, composed of the Governor-General, the Superior of the Jesuits, and the Governor of Montreal, who were invested with absolute powers, legislative, judicial, and executive. The Governor-General had an appointment of twenty-five thousand livres, besides the privilege of bringing over seventy tons of freight, yearly, in the Company's ships. Out of this he was required to pay the soldiers, repair the forts, and supply arms and munitions. Ten thousand livres and thirty tons of freight, with similar conditions, were assigned to the Governor of Montreal. Under these circumstances, one cannot wonder that the colony was but indifferently defended against the Iroquois, and that the King had to send soldiers to save it from destruction. In the next year, at the instance of Maisonneuve, another change was made. A specified sum was set apart for purposes of defence, and the salaries of the Governors were proportionably reduced. The Governor-General, Montmagny, though he seems to have done better than could reasonably have been expected, was removed; and, as Maisonneuve declined the office, d'Ailleboust, another Montrealist, was

[1] *Articles accordés entre les Directeurs et Associés de la Compagnie de la N^elle France et les Députés des Habitans du dit Pays*, 6 *Mars*, 1645. MS.

appointed to it. This movement, indeed, had been accomplished by the interest of the Montreal party; for already there was no slight jealousy between Quebec and her rival.

The Council was reorganized, and now consisted of the Governor, the Superior of the Jesuits, and three of the principal inhabitants.[1] These last were to be chosen every three years by the Council itself, in conjunction with the Syndics of Quebec, Montreal, and Three Rivers. The Syndic was an officer elected by the inhabitants of the community to which he belonged, to manage its affairs. Hence a slight ingredient of liberty was introduced into the new organization.

The colony, since the transfer of the fur-trade, had become a resident corporation of merchants, with the Governor and Council at its head. They were at once the directors of a trading company, a legislative assembly, a court of justice, and an executive body: more even than this, for they regulated the private affairs of families and individuals. The appointment and payment of clerks and the examining of accounts mingled with high functions of government; and the new corporation of the inhabitants seems to have been managed with very little consultation of its members. How the Father Superior acquitted himself in his capacity of director of a fur-company is nowhere recorded.[2]

[1] The Governors of Montreal and Three Rivers, when present, had also seats in the Council.

[2] Those curious in regard to these new regulations will find an account of them at greater length, in Ferland and Faillon.

As for Montreal, though it had given a Governor to the colony, its prospects were far from hopeful. The ridiculous Dauversière, its chief founder, was sick and bankrupt; and the Associates of Montreal, once so full of zeal and so abounding in wealth, were reduced to nine persons. What it had left of vitality was in the enthusiastic Mademoiselle Mance, the earnest and disinterested soldier Maisonneuve, and the priest Olier, with his new Seminary of St. Sulpice.

Let us visit Quebec in midwinter. We pass the warehouses and dwellings of the lower town, and as we climb the zigzag way now called Mountain Street, the frozen river, the roofs, the summits of the cliff, and all the broad landscape below and around us glare in the sharp sunlight with a dazzling whiteness. At the top, scarcely a private house is to be seen; but, instead, a fort, a church, a hospital, a cemetery, a house of the Jesuits, and an Ursuline convent. Yet, regardless of the keen air, soldiers, Jesuits, servants, officials, women, all of the little community who are not cloistered, are abroad and astir. Despite the gloom of the times, an unwonted cheer enlivens this rocky perch of France and the Faith; for it is New-Year's Day, and there is an active interchange of greetings and presents. Thanks to the nimble pen of the Father Superior, we know what each gave and what each received. He thus writes in his private journal: —

"The soldiers went with their guns to salute Monsieur the Governor; and so did also the inhabitants

in a body. He was beforehand with us, and came here at seven o'clock to wish us a happy New-Year, each in turn, one after another. I went to see him after mass. Another time we must be beforehand with him. M. Giffard also came to see us. The Hospital nuns sent us letters of compliment very early in the morning; and the Ursulines sent us some beautiful presents, with candles, rosaries, a crucifix, etc., and, at dinner-time, two excellent pies. I sent them two images, in enamel, of St. Ignatius and St. Francis Xavier. We gave to M. Giffard Father Bonnet's book on the life of Our Lord; to M. des Châtelets, a little volume on Eternity; to M. Bourdon, a telescope and compass; and to others, reliquaries, rosaries, medals, images, etc. I went to see M. Giffard, M. Couillard, and Mademoiselle de Repentigny. The Ursulines sent to beg that I would come and see them before the end of the day. I went, and paid my compliments also to Madame de la Peltrie, who sent us some presents. I was near leaving this out, which would have been a sad oversight. We gave a crucifix to the woman who washes the church-linen, a bottle of *eau-de-vie* to Abraham, four handkerchiefs to his wife, some books of devotion to others, and two handkerchiefs to Robert Hache. He asked for two more, and we gave them to him."[1]

[1] *Journal des Supérieurs des Jésuites*, MS. Only fragments of this curious record are extant. It was begun by Lalemant in 1645. For the privilege of having what remains of it copied, I am indebted to M. Jacques Viger. The entry translated above is of Jan. 1, 1646. Of the persons named in it, Giffard was seigneur of

Beauport, and a member of the Council; Des Châtelets was one of the earliest settlers, and connected by marriage with Giffard; Couillard was son-in-law of the first settler, Hébert; Mademoiselle de Repentigny was daughter of Le Gardeur de Repentigny, commander of the fleet; Madame de la Peltrie has been described already; Bourdon was chief engineer of the colony; Abraham was Abraham Martin, pilot for the King on the St. Lawrence, from whom the historic Plains of Abraham received their name. (See Ferland, *Notes sur Registres*, 16.) The rest were servants, or persons of humble station.

CHAPTER XXIII.

1645–1648.

A DOOMED NATION.

INDIAN INFATUATION. — IROQUOIS AND HURON. — HURON TRIUMPHS. — THE CAPTIVE IROQUOIS: HIS FEROCITY AND FORTITUDE. — PARTISAN EXPLOITS. — DIPLOMACY. — THE ANDASTES. — THE HURON EMBASSY. — NEW NEGOTIATIONS. — THE IROQUOIS AMBASSADOR: HIS SUICIDE. — IROQUOIS HONOR.

IT was a strange and miserable spectacle to behold the savages of this continent at the time when the knell of their common ruin had already sounded. Civilization had gained a foothold on their borders. The long and gloomy reign of barbarism was drawing near its close, and their united efforts could scarcely have availed to sustain it. Yet, in this crisis of their destiny, these doomed tribes were tearing each other's throats in a wolfish fury, joined to an intelligence that served little purpose but mutual destruction.

How the quarrel began between the Iroquois and their Huron kindred no man can tell, and it is not worth while to conjecture. At this time, the ruling passion of the savage Confederates was the annihilation of this rival people and of their Algonquin allies, — if the understanding between the Hurons and these

incoherent hordes can be called an alliance. United, they far outnumbered the Iroquois. Indeed, the Hurons alone were not much inferior in force; for, by the largest estimates, the strength of the five Iroquois nations must now have been considerably less than three thousand warriors. Their true superiority was a moral one. They were in one of those transports of pride, self-confidence, and rage for ascendency, which in a savage people marks an era of conquest. With all the defects of their organization, it was far better than that of their neighbors. There were bickerings, jealousies, plottings, and counter-plottings, separate wars and separate treaties, among the five members of the league; yet nothing could sunder them. The bonds that united them were like cords of India-rubber: they would stretch, and the parts would be seemingly disjoined, only to return to their old union with the recoil. Such was the elastic strength of those relations of clanship which were the life of the league.[1]

The first meeting of white men with the Hurons found them at blows with the Iroquois; and from that time forward, the war raged with increasing fury. Small scalping-parties infested the Huron forests, killing squaws in the cornfields, or entering villages at midnight to tomahawk their sleeping inhabitants. Often, too, invasions were made in force. Sometimes towns were set upon and burned, and sometimes there were deadly conflicts in the

[1] See *ante*, Introduction.

depths of the forests and the passes of the hills. The invaders were not always successful. A bloody rebuff and a sharp retaliation now and then requited them. Thus, in 1638, a war-party of a hundred Iroquois met in the forest a band of three hundred Huron and Algonquin warriors. They might have retreated, and the greater number were for doing so; but Ononkwaya, an Oneida chief, refused. "Look!" he said, "the sky is clear; the Sun beholds us. If there were clouds to hide our shame from his sight, we might fly; but, as it is, we must fight while we can." They stood their ground for a time, but were soon overborne. Four or five escaped; but the rest were surrounded, and killed or taken. This year, Fortune smiled on the Hurons; and they took, in all, more than a hundred prisoners, who were distributed among their various towns, to be burned. These scenes, with them, occurred always in the night; and it was held to be of the last importance that the torture should be protracted from sunset till dawn. The too valiant Ononkwaya was among the victims. Even in death he took his revenge; for it was thought an augury of disaster to the victors, if no cry of pain could be extorted from the sufferer, and on the present occasion he displayed an unflinching courage, rare even among Indian warriors. His execution took place at the town of Teanaustayé, called St. Joseph by the Jesuits. The Fathers could not save his life, but, what was more to the purpose, they baptized him. On the scaffold where he was burned, he

wrought himself into a fury which seemed to render him insensible to pain. Thinking him nearly spent, his tormentors scalped him, when, to their amazement, he leaped up, snatched the brands that had been the instruments of his torture, drove the screeching crowd from the scaffold, and held them all at bay, while they pelted him from below with sticks, stones, and showers of live coals. At length he made a false step and fell to the ground, when they seized him and threw him into the fire. He instantly leaped out, covered with blood, cinders, and ashes, and rushed upon them, with a blazing brand in each hand. The crowd gave way before him, and he ran towards the town, as if to set it on fire. They threw a pole across his way, which tripped him and flung him headlong to the earth; on which they all fell upon him, cut off his hands and feet, and again threw him into the fire. He rolled himself out, and crawled forward on his elbows and knees, glaring upon them with such unutterable ferocity that they recoiled once more, till, seeing that he was helpless, they threw themselves upon him and cut off his head.[1]

When the Iroquois could not win by force, they were sometimes more successful with treachery. In the summer of 1645, two war-parties of the hostile nations met in the forest. The Hurons bore themselves so well that they had nearly gained the day,

[1] Lalemant, *Relation des Hurons*, 1639, 68. It was this chief whose severed hand was thrown to the Jesuits. See *ante*, i. 229.

when the Iroquois called for a parley, displayed a great number of wampum-belts, and said that they wished to treat for peace. The Hurons had the folly to consent. The chiefs on both sides sat down to a council, during which the Iroquois, seizing a favorable moment, fell upon their dupes and routed them completely, killing and capturing a considerable number.[1]

The large frontier town of St. Joseph was well fortified with palisades, on which, at intervals, were wooden watch-towers. On an evening of this same summer of 1645, the Iroquois approached the place in force; and the young Huron warriors, mounting their palisades, sang their war-songs all night, with the utmost power of their lungs, in order that the enemy, knowing them to be on their guard, might be deterred from an attack. The night was dark, and the hideous dissonance resounded far and wide; yet, regardless of the din, two Iroquois crept close to the palisade, where they lay motionless till near dawn. By this time the last song had died away, and the tired singers had left their posts or fallen asleep. One of the Iroquois, with the silence and agility of a wild-cat, climbed to the top of a watch-tower, where he found two slumbering Hurons, brained one of them with his hatchet, and threw the other down to his comrade, who quickly despoiled him of his life and his scalp. Then, with the reeking

[1] Ragueneau, *Relation des Hurons*, 1646, 55.

trophies of their exploit, the adventurers rejoined their countrymen in the forest.

The Hurons planned a counter-stroke; and three of them, after a journey of twenty days, reached the great town of the Senecas. They entered it at midnight, and found, as usual, no guard; but the doors of the houses were made fast. They cut a hole in the bark side of one of them, crept in, stirred the fading embers to give them light, chose each his man, tomahawked him, scalped him, and escaped in the confusion.[1]

Despite such petty triumphs, the Hurons felt themselves on the verge of ruin. Pestilence and war had wasted them away, and left but a skeleton of their former strength. In their distress, they cast about them for succor, and, remembering an ancient friendship with a kindred nation, the Andastes, they sent an embassy to ask of them aid in war or intervention to obtain peace. This powerful people dwelt, as has been shown, on the river Susquehanna.[2] The way was long, even in a direct line; but the Iroquois lay

[1] Ragueneau, *Relation des Hurons*, 1646, 55, 56.

[2] See Introduction, i. 36. The Susquehannocks of Smith, clearly the same people, are placed, in his map, on the east side of the Susquehanna, some twenty miles from its mouth. He speaks of them as great enemies of the Massawomekes (Mohawks). No other savage people so boldly resisted the Iroquois; but the story in Hazard's *Annals of Pennsylvania*, that a hundred of them beat off sixteen hundred Senecas, is disproved by the fact that the Senecas, in their best estate, never had so many warriors. The miserable remnant of the Andastes, called *Conestogas*, were massacred by the Paxton Boys, in 1763. See "Conspiracy of Pontiac." Compare *Historical Magazine*, ii. 294.

between, and a wide circuit was necessary to avoid them. A Christian chief, whom the Jesuits had named Charles, together with four Christian and four heathen Hurons, bearing wampum-belts and gifts from the council, departed on this embassy on the thirteenth of April, 1647, and reached the great town of the Andastes early in June. It contained, as the Jesuits were told, no less than thirteen hundred warriors. The council assembled, and the chief ambassador addressed them: —

"We come from the Land of Souls, where all is gloom, dismay, and desolation. Our fields are covered with blood; our houses are filled only with the dead; and we ourselves have but life enough to beg our friends to take pity on a people who are drawing near their end."[1]

Then he presented the wampum-belts and other gifts, saying that they were the voice of a dying country.

The Andastes, who had a mortal quarrel with the Mohawks, and who had before promised to aid the Hurons in case of need, returned a favorable answer, but were disposed to try the virtue of diplomacy rather than the tomahawk. After a series of coun-

[1] "Il leur dit qu'il venoit du pays des Ames, où la guerre et la terreur des ennemis auoit tout desolé, où les campagnes n'estoient couuertes que de sang, où les cabanes n'estoient remplies que de cadaures, et qu'il ne leur restoit à eux-mesmes de vie, sinon autant qu'ils en auoient eu besoin pour venir dire à leurs amis, qu'ils eussent pitié d'vn pays qui tiroit à sa fin." — Ragueneau, *Relation des Hurons*, 1648, 58.

cils, they determined to send ambassadors, not to their old enemies the Mohawks, but to the Onondagas, Oneidas, and Cayugas,[1] who were geographically the central nations of the Iroquois league, while the Mohawks and the Senecas were respectively at its eastern and western extremities. By inducing the three central nations — and, if possible, the Senecas also — to conclude a treaty with the Hurons, these last would be enabled to concentrate their force against the Mohawks, whom the Andastes would attack at the same time, unless they humbled themselves and made peace. This scheme, it will be seen, was based on the assumption that the dreaded league of the Iroquois was far from being a unit in action or counsel.

Charles, with some of his colleagues, now set out for home, to report the result of their mission; but the Senecas were lying in wait for them, and they were forced to make a wide sweep through the Alleghanies, western Pennsylvania, and apparently Ohio, to avoid these vigilant foes. It was October before they reached the Huron towns, and meanwhile hopes of peace had arisen from another quarter.[2]

Early in the spring, a band of Onondagas had

[1] Examination leaves no doubt that the *Ouiouenronnons* of Ragueneau (*Relation des Hurons*, 1648, 46, 59) were the Oiogouins or *Goyogouins*, that is to say, the Cayugas. They must not be confounded with the Ouenrohronnons, a small tribe hostile to the Iroquois, who took refuge among the Hurons in 1638.

[2] On this mission of the Hurons to the Andastes, see Ragueneau, *Relation des Hurons*, 1648, 58–60.

made an inroad, but were roughly handled by the Hurons, who killed several of them, captured others, and put the rest to flight. The prisoners were burned, — with the exception of one who committed suicide to escape the torture; and one other, the chief man of the party, whose name was Annenrais. Some of the Hurons were dissatisfied at the mercy shown him, and gave out that they would kill him; on which the chiefs, who never placed themselves in open opposition to the popular will, secretly fitted him out, made him presents, and aided him to escape at night, with an understanding that he should use his influence at Onondaga in favor of peace. After crossing Lake Ontario, he met nearly all the Onondaga warriors on the march to avenge his supposed death; for he was a man of high account. They greeted him as one risen from the grave; and, on his part, he persuaded them to renounce their warlike purpose and return home. On their arrival, the chiefs and old men were called to council, and the matter was debated with the usual deliberation.

About this time the ambassador of the Andastes appeared with his wampum-belts. Both this nation and the Onondagas had secret motives which were perfectly in accordance. The Andastes hated the Mohawks as enemies, and the Onondagas were jealous of them as confederates; for, since they had armed themselves with Dutch guns, their arrogance and boastings had given umbrage to their brethren of the league, and a peace with the Hurons would

leave the latter free to turn their undivided strength against the Mohawks, and curb their insolence. The Oneidas and the Cayugas were of one mind with the Onondagas. Three nations of the league, to satisfy their spite against a fourth, would strike hands with the common enemy of all. It was resolved to send an embassy to the Hurons. Yet it may be, that, after all, the Onondagas had but half a mind for peace. At least, they were unfortunate in their choice of an ambassador. He was by birth a Huron, who, having been captured when a boy, adopted, and naturalized, had become more an Iroquois than the Iroquois themselves; and scarcely one of the fierce confederates had shed so much Huron blood. When he reached the town of St. Ignace, which he did about midsummer, and delivered his messages and wampum-belts, there was a great division of opinion among the Hurons. The Bear Nation — the member of their confederacy which was farthest from the Iroquois, and least exposed to danger — was for rejecting overtures made by so offensive an agency; but those of the Hurons who had suffered most were eager for peace at any price, and, after solemn deliberation, it was resolved to send an embassy in return. At its head was placed a Christian chief named Jean Baptiste Atironta; and on the first of August he and four others departed for Onondaga, carrying a profusion of presents, and accompanied by the apostate envoy of the Iroquois. As the ambassadors had to hunt on the way for subsistence, besides making

canoes to cross Lake Ontario, it was twenty days before they reached their destination. When they arrived, there was great jubilation, and, for a full month, nothing but councils. Having thus sifted the matter to the bottom, the Onondagas determined at last to send another embassy with Jean Baptiste on his return, and with them fifteen Huron prisoners, as an earnest of their good intentions, retaining, on their part, one of Baptiste's colleagues as a hostage. This time they chose for their envoy a chief of their own nation, named Scandawati, — a man of renown, sixty years of age,— joining with him two colleagues. The old Onondaga entered on his mission with a troubled mind. His anxiety was not so much for his life as for his honor and dignity; for while the Oneidas and the Cayugas were acting in concurrence with the Onondagas, the Senecas had refused any part in the embassy, and still breathed nothing but war. Would they, or still more the Mohawks, so far forget the consideration due to one whose name had been great in the councils of the League as to assault the Hurons while he was among them in the character of an ambassador of his nation, whereby his honor would be compromised and his life endangered? His mind brooded on this idea, and he told one of his colleagues that if such a slight were put upon him, he should die of mortification. "I am not a dead dog," he said, "to be despised and forgotten. I am worthy that all men should turn their eyes on me

while I am among enemies, and do nothing that may involve me in danger."

What with hunting, fishing, canoe-making, and bad weather, the progress of the august travellers was so slow that they did not reach the Huron towns till the twenty-third of October. Scandawati presented seven large belts of wampum, each composed of three or four thousand beads, which the Jesuits call the pearls and diamonds of the country. He delivered, too, the fifteen captives, and promised a hundred more on the final conclusion of peace. The three Onondagas remained, as surety for the good faith of those who sent them, until the beginning of January, when the Hurons on their part sent six ambassadors to conclude the treaty, one of the Onondagas accompanying them. Soon there came dire tidings. The prophetic heart of the old chief had not deceived him. The Senecas and Mohawks, disregarding negotiations in which they had no part, and resolved to bring them to an end, were invading the country in force. It might be thought that the Hurons would take their revenge on the Onondaga envoys, now hostages among them; but they did not do so, for the character of an ambassador was, for the most part, held in respect. One morning, however, Scandawati had disappeared. They were full of excitement; for they thought that he had escaped to the enemy. They ranged the woods in search of him, and at length found him in a thicket near the town. He lay dead, on a bed of spruce-boughs

which he had made, his throat deeply gashed with a knife. He had died by his own hand, a victim of mortified pride. "See," writes Father Ragueneau, "how much our Indians stand on the point of honor!"[1]

We have seen that one of his two colleagues had set out for Onondaga with a deputation of six Hurons. This party was met by a hundred Mohawks, who captured them all and killed the six Hurons, but spared the Onondaga, and compelled him to join them. Soon after, they made a sudden onset on about three hundred Hurons journeying through the forest from the town of St. Ignace; and, as many of them were women, they routed the whole, and took forty prisoners. The Onondaga bore part in the fray, and captured a Christian Huron girl; but the next day he insisted on returning to the Huron town. "Kill me, if you will," he said to the Mohawks, "but I cannot follow you; for then I should be ashamed to appear among my countrymen, who sent me on a message of peace to the Hurons; and I must die with them, sooner than seem to act as their enemy." On this, the Mohawks not only permitted him to go, but gave him the Huron girl whom he had taken; and the Onondaga led her back in safety to her countrymen.[2] Here, then, is a ray of light out of Egyptian

[1] This remarkable story is told by Ragueneau, *Relation des Hurons*, 1648, 56–58. He was present at the time, and knew all the circumstances.

[2] "Celuy qui l'auoit prise estoit Onnontaeronnon, qui estant icy en ostage à cause de la paix qui se traite auec les Onnontaeronnons,

darkness. The principle of honor was not extinct in these wild hearts.

We hear no more of the negotiations between the Onondagas and the Hurons. They and their results were swept away in the storm of events soon to be related.

et s'estant trouuè auec nos Hurons à cette chasse, y fut pris tout des premiers par les Sonnontoueronnons (*Annieronnons?*), qui l'ayans reconnu ne luy firent aucun mal, et mesme l'obligerent de les suiure et prendre part à leur victoire; et ainsi en ce rencontre cet Onnontaeronnon auoit fait sa prise, tellement neantmoins qu'il desira s'en retourner le lendemain, disant aux Sonnontoueronnons qu'ils le tuassent s'ils vouloient, mais qu'il ne pouuoit se resoudre à les suiure, et qu'il auroit honte de reparoistre en son pays, les affaires qui l'auoient amené aux Hurons pour la paix ne permettant pas qu'il fist autre chose que de mourir avec eux plus tost que de paroistre s'estre comporté en ennemy. Ainsi les Sonnontoueronnons luy permirent de s'en retourner et de ramener cette bonne Chrestienne, qui estoit sa captiue, laquelle nous a consolé par le recit des entretiens de ces pauures gens dans leur affliction." — Ragueneau, *Relation des Hurons*, 1648, 65.

Apparently the word *Sonnontoueronnons* (Senecas), in the above, should read *Annieronnons* (Mohawks); for, on pages 50, 57, the writer twice speaks of the party as Mohawks.

CHAPTER XXIV.

1645–1648.

THE HURON CHURCH.

Hopes of the Mission. — Christian and Heathen. — Body and Soul. — Position of Proselytes. — The Huron Girl's Visit to Heaven. — A Crisis. — Huron Justice. — Murder and Atonement. — Hopes and Fears.

How did it fare with the missions in these days of woe and terror? They had thriven beyond hope. The Hurons, in their time of trouble, had become tractable. They humbled themselves, and, in their desolation and despair, came for succor to the priests. There was a harvest of converts, not only exceeding in numbers that of all former years, but giving in many cases undeniable proofs of sincerity and fervor. In some towns the Christians outnumbered the heathen, and in nearly all they formed a strong party. The mission of La Conception, or Ossossané, was the most successful. Here there were now a church and one or more resident Jesuits, — as also at St. Joseph, St. Ignace, St. Michel, and St. Jean Baptiste:[1] for we have seen that the Huron towns were christened with names of saints. Each church

[1] Ragueneau, *Relation des Hurons*, 1646, 56.

had its bell, which was sometimes hung in a neighboring tree.[1] Every morning it rang its summons to mass; and, issuing from their dwellings of bark, the converts gathered within the sacred precinct, where the bare rude walls, fresh from the axe and saw, contrasted with the sheen of tinsel and gilding, and the hues of gay draperies and gaudy pictures. At evening they met again at prayers; and on Sunday, masses, confession, catechism, sermons, and repeating the rosary consumed the whole day.[2]

These converts rarely took part in the burning of prisoners. On the contrary, they sometimes set their faces against the practice; and on one occasion a certain Étienne Totiri, while his heathen countrymen were tormenting a captive Iroquois at St. Ignace, boldly denounced them, and promised them an eternity of flames and demons unless they desisted. Not content with this, he addressed an exhortation to the sufferer in one of the intervals of his torture. The dying wretch demanded baptism, which Étienne took it upon himself to administer, amid the hootings of the crowd, who, as he ran with a cup of water from a neighboring house, pushed him to and fro to make him spill it, crying out, "Let him alone! Let the devils burn him after we have done!"[3]

[1] A fragment of one of these bells, found on the site of a Huron town, is preserved in the museum of Huron relics at the Laval University, Quebec. The bell was not large, but was of very elaborate workmanship. Before 1644 the Jesuits had used old copper kettles as a substitute. *Lettre de Lalemant*, 31 *March*, 1644.

[2] Ragueneau, *Relation des Hurons*, 1646, 56.

[3] *Ibid.*, 58. The Hurons often resisted the baptism of their pris-

In regard to these atrocious scenes, which formed the favorite Huron recreation of a summer night, the Jesuits, it must be confessed, did not quite come up to the requirements of modern sensibility. They were offended at them, it is true, and prevented them when they could; but they were wholly given to the saving of souls, and held the body in scorn, as the vile source of incalculable mischief, worthy the worst inflictions that could be put upon it. What were a few hours of suffering to an eternity of bliss or woe? If the victim were heathen, these brief pangs were but the faint prelude of an undying flame; and if a Christian, they were the fiery portal of Heaven. They might, indeed, be a blessing; since, accepted in atonement for sin, they would shorten the torments of Purgatory. Yet, while schooling themselves to despise the body, and all the pain or pleasure that pertained to it, the Fathers were emphatic on one point, — it must not be eaten. In the matter of cannibalism, they were loud and vehement in invective.[1]

oners, on the ground that hell, and not heaven, was the place to which they would have them go. See Lalemant, *Relation des Hurons*, 1642, 60; Ragueneau, *Ibid.*, 1648, 53, and several other passages.

[1] The following curious case of conversion at the stake, gravely related by Lalemant, is worth preserving: —

"An Iroquois was to be burned at a town some way off. What consolation to set forth, in the hottest summer weather, to deliver this poor victim from the hell prepared for him! The Father approaches him, and instructs him even in the midst of his torments. Forthwith the Faith finds a place in his heart. He recognizes and adores, as the author of his life, Him whose name he had

Undeniably, the Faith was making progress: yet it is not to be supposed that its path was a smooth one. The old opposition and the old calumnies were still alive and active. "It is *la prière* that kills us. Your books and your strings of beads have bewitched the country. Before you came, we were happy and prosperous. You are magicians. Your charms kill our corn, and bring sickness and the Iroquois. Echon [Brébeuf] is a traitor among us, in league with our enemies." Such discourse was still rife, openly and secretly.

The Huron who embraced the Faith renounced thenceforth, as we have seen, the feasts, dances, and games in which was his delight, since all these savored of diabolism. And if, being in health, he could not enjoy himself, so also, being sick, he could not be cured; for his physician was a sorcerer, whose medicines were charms and incantations. If the convert was a chief, his case was far worse; since, writes Father Lalemant, "to be a chief and a Christian is to combine water and fire; for the business of the chiefs

never heard till the hour of his death. He receives the grace of baptism, and breathes nothing but heaven. . . . This newly made, but generous Christian, mounted on the scaffold which is the place of his torture, in the sight of a thousand spectators, who are at once his enemies, his judges, and his executioners, raises his eyes and his voice heavenward, and cries aloud, 'Sun, who art witness of my torments, hear my words! I am about to die; but after my death I shall go to dwell in heaven.'" — *Relation des Hurons*, 1641, 67.

The Sun, it will be remembered, was the god of the heathen Iroquois. The convert appealed to his old deity to rejoice with him in his happy future.

is mainly to do the Devil's bidding, preside over ceremonies of hell, and excite the young Indians to dances, feasts, and shameless indecencies."[1]

It is not surprising, then, that proselytes were difficult to make, or that, being made, they often relapsed. The Jesuits complain that they had no means of controlling their converts, and coercing backsliders to stand fast; and they add, that the Iroquois, by destroying the fur-trade, had broken the principal bond between the Hurons and the French, and greatly weakened the influence of the mission.[2]

Among the slanders devised by the heathen party against the teachers of the obnoxious doctrine was one which found wide credence, even among the converts, and produced a great effect. They gave out that a baptized Huron girl, who had lately died, and was buried in the cemetery at Sainte Marie, had returned to life, and given a deplorable account of the heaven of the French. No sooner had she entered, — such was the story, — than they seized her, chained her to a stake, and tormented her all day with inconceivable cruelty. They did the same to all the other converted Hurons; for this was the recreation of the French, and especially of the Jesuits, in their celestial abode. They baptized Indians with no other object than that they might have them to torment

[1] *Relation des Hurons*, 1642, 89. The indecencies alluded to were chiefly naked dances, of a superstitious character, and the mystical cure called *Andacwandet*, before mentioned.

[2] *Lettre du P. Hierosme Lalemant*, appended to the *Relation* of 1645.

in heaven; to which end they were willing to meet hardships and dangers in this life, just as a war-party invades the enemy's country at great risk that it may bring home prisoners to burn. After her painful experience, an unknown friend secretly showed the girl a path down to the earth; and she hastened thither to warn her countrymen against the wiles of the missionaries.[1]

In the spring of 1648 the excitement of the heathen party reached a crisis. A young Frenchman, named Jacques Douart, in the service of the mission, going out at evening a short distance from the Jesuit house of Sainte Marie, was tomahawked by unknown Indians,[2] who proved to be two brothers, instigated by the heathen chiefs. A great commotion followed, and for a few days it seemed that the adverse parties would fall to blows, at a time when the common enemy threatened to destroy them both. But sager counsels prevailed. In view of the manifest strength of the Christians, the pagans lowered their tone; and it soon became apparent that it was the part of the Jesuits to insist boldly on satisfaction for the outrage. They made no demand that the murderers should be punished or surrendered, but, with their usual good sense in such matters, conformed to Indian usage, and required that the nation at large should make

[1] Ragueneau, *Relation des Hurons*, 1646, 65.

[2] *Ibid.*, 1648, 77. Compare *Lettre du P. Jean de Brébeuf au T. R. P. Vincent Carafa, Général de la Compagnie de Jésus, Sainte Marie, 2 Juin*, 1648, in Carayon.

atonement for the crime by presents.[1] The number of these, their value, and the mode of delivering them were all fixed by ancient custom; and some of the converts, acting as counsel, advised the Fathers of every step it behooved them to take in a case of such importance. As this is the best illustration of Huron justice on record, it may be well to observe the method of procedure, — recollecting that the public, and not the criminal, was to pay the forfeit of the crime.

First of all, the Huron chiefs summoned the Jesuits to meet them at a grand council of the nation, when an old orator, chosen by the rest, rose and addressed Ragueneau, as chief of the French, in the following harangue. Ragueneau, who reports it, declares that he has added nothing to it, and the translation is as literal as possible.

"My Brother," began the speaker, "behold all the tribes of our league assembled!" — and he named them one by one. "We are but a handful; you are the prop and stay of this nation. A thunderbolt has fallen from the sky, and rent a chasm in the earth. We shall fall into it, if you do not support us. Take pity on us. We are here, not so much to speak as to weep over our loss and yours. Our country is but a skeleton, without flesh, veins, sinews, or arteries; and its bones hang together by a thread. This thread is broken by the blow that has fallen on the head of

[1] See Introduction, i. 54.

your nephew,[1] for whom we weep. It was a demon of hell who placed the hatchet in the murderer's hand. Was it you, Sun, whose beams shine on us, who led him to do this deed? Why did you not darken your light, that he might be stricken with horror at his crime? Were you his accomplice? No; for he walked in darkness, and did not see where he struck. He thought, this wretched murderer, that he aimed at the head of a young Frenchman; but the blow fell upon his country, and gave it a death-wound. The earth opens to receive the blood of the innocent victim, and we shall be swallowed up in the chasm; for we are all guilty. The Iroquois rejoice at his death, and celebrate it as a triumph; for they see that our weapons are turned against each other, and know well that our nation is near its end.

"Brother, take pity on this nation. You alone can restore it to life. It is for you to gather up all these scattered bones, and close this chasm that opens to engulf us. Take pity on your country. I call it yours, for you are the master of it; and we came here like criminals to receive your sentence, if you will not show us mercy. Pity those who condemn themselves and come to ask forgiveness. It is you who have given strength to the nation by dwelling with it; and if you leave us, we shall be like a wisp of

[1] The usual Indian figure in such cases, and not meant to express an actual relationship, — "Uncle" for a superior, "Brother" for an equal, "Nephew" for an inferior.

straw torn from the ground to be the sport of the wind. This country is an island drifting on the waves, for the first storm to overwhelm and sink. Make it fast again to its foundation, and posterity will never forget to praise you. When we first heard of this murder, we could do nothing but weep; and we are ready to receive your orders and comply with your demands. Speak, then, and ask what satisfaction you will, for our lives and our possessions are yours; and even if we rob our children to satisfy you, we will tell them that it is not of you that they have to complain, but of him whose crime has made us all guilty. Our anger is against him; but for you we feel nothing but love. He destroyed our lives; and you will restore them, if you will but speak and tell us what you will have us do."

Ragueneau, who remarks that this harangue is a proof that eloquence is the gift of Nature rather than of Art, made a reply, which he has not recorded, and then gave the speaker a bundle of small sticks, indicating the number of presents which he required in satisfaction for the murder. These sticks were distributed among the various tribes in the council, in order that each might contribute its share towards the indemnity. The council dissolved, and the chiefs went home, each with his allotment of sticks, to collect in his village a corresponding number of presents. There was no constraint; those gave who chose to do so; but, as all were ambitious to show their public spirit, the contributions were ample. No one

thought of molesting the murderers. Their punishment was their shame at the sacrifices which the public were making in their behalf.

The presents being ready, a day was set for the ceremony of their delivery; and crowds gathered from all parts to witness it. The assembly was convened in the open air, in a field beside the mission-house of Sainte Marie; and, in the midst, the chiefs held solemn council. Towards evening, they deputed four of their number, two Christians and two heathen, to carry their address to the Father Superior. They came, loaded with presents; but these were merely preliminary. One was to open the door, another for leave to enter; and as Sainte Marie was a large house, with several interior doors, at each one of which it behooved them to repeat this formality, their stock of gifts became seriously reduced before they reached the room where Father Ragueneau awaited them. On arriving, they made him a speech, every clause of which was confirmed by a present. The first was to wipe away his tears; the second, to restore his voice, which his grief was supposed to have impaired; the third, to calm the agitation of his mind; and the fourth, to allay the just anger of his heart.[1] These gifts consisted of wampum and the large shells of which it was made, together with other articles, worthless in any eyes but those of an Indian. Nine additional presents followed: four for the four posts

[1] Ragueneau himself describes the scene. *Relation des Hurons*, 1648, 80.

of the sepulchre or scaffold of the murdered man; four for the cross-pieces which connected the posts; and one for a pillow to support his head. Then came eight more, corresponding to the eight largest bones of the victim's body, and also to the eight clans of the Hurons.[1] Ragueneau, as required by established custom, now made them a present in his turn. It consisted of three thousand beads of wampum, and was designed to soften the earth, in order that they might not be hurt when falling upon it, overpowered by his reproaches for the enormity of their crime. This closed the interview, and the deputation withdrew.

The grand ceremony took place on the next day. A kind of arena had been prepared, and here were hung the fifty presents in which the atonement essentially consisted, — the rest, amounting to as many more, being only accessory.[2] The Jesuits had the right of examining them all, rejecting any that did not satisfy them, and demanding others in place of them. The naked crowd sat silent and attentive, while the orator in the midst delivered the fifty presents in a series of harangues, which the tired listener has not thought it necessary to preserve. Then came the minor gifts, each with its significa-

[1] Ragueneau says, "les huit nations;" but, as the Hurons consisted of only four, or at most five, nations, he probably means the clans. For the nature of these divisions, see Introduction, i. 41–44.

[2] The number was unusually large, — partly because the affair was thought very important, and partly because the murdered man belonged to another nation. See Introduction, i. 54.

tion explained in turn by the speaker. First, as a sepulchre had been provided the day before for the dead man, it was now necessary to clothe and equip him for his journey to the next world; and to this end three presents were made. They represented a hat, a coat, a shirt, breeches, stockings, shoes, a gun, powder, and bullets; but they were in fact something quite different, as wampum, beaver-skins, and the like. Next came several gifts to close up the wounds of the slain. Then followed three more. The first closed the chasm in the earth, which had burst through horror of the crime. The next trod the ground firm, that it might not open again; and here the whole assembly rose and danced, as custom required. The last placed a large stone over the closed gulf, to make it doubly secure.

Now came another series of presents, seven in number, — to restore the voices of all the missionaries; to invite the men in their service to forget the murder; to appease the Governor when he should hear of it; to light the fire at Sainte Marie; to open the gate; to launch the ferry-boat in which the Huron visitors crossed the river; and to give back the paddle to the boy who had charge of the boat. The Fathers, it seems, had the right of exacting two more presents, to rebuild their house and church, — supposed to have been shaken to the earth by the late calamity; but they forbore to urge the claim. Last of all were three gifts to confirm all the rest, and to entreat the Jesuits to cherish an undying love for the Hurons.

The priests on their part gave presents, as tokens of good-will; and with that the assembly dispersed. The mission had gained a triumph, and its influence was greatly strengthened. The future would have been full of hope but for the portentous cloud of war that rose, black and wrathful, from where lay the dens of the Iroquois.

CHAPTER XXV.

1648, 1649.

SAINTE MARIE.

THE CENTRE OF THE MISSIONS. — FORT. — CONVENT. — HOSPITAL. — CARAVANSARY. — CHURCH. — THE INMATES OF SAINTE MARIE. — DOMESTIC ECONOMY. — MISSIONS. — A MEETING OF JESUITS. — THE DEAD MISSIONARY.

THE river Wye enters the Bay of Glocester, an inlet of the Bay of Matchedash, itself an inlet of the vast Georgian Bay of Lake Huron. Retrace the track of two centuries and more, and ascend this little stream in the summer of the year 1648. Your vessel is a birch canoe, and your conductor a Huron Indian. On the right hand and on the left, gloomy and silent, rise the primeval woods; but you have advanced scarcely half a league when the scene is changed, and cultivated fields, planted chiefly with maize, extend far along the bank and back to the distant verge of the forest. Before you opens the small lake from which the stream issues; and on your left, a stone's throw from the shore, rises a range of palisades and bastioned walls, enclosing a number of buildings. Your canoe enters a canal or ditch imme-

diately above them, and you land at the Mission, or Residence, or Fort of Sainte Marie.

Here was the centre and base of the Huron missions; and now, for once, one must wish that Jesuit pens had been more fluent. They have told us but little of Sainte Marie, and even this is to be gathered chiefly from incidental allusions. In the forest, which long since has resumed its reign over this memorable spot, the walls and ditches of the fortifications may still be plainly traced; and the deductions from these remains are in perfect accord with what we can gather from the *Relations* and letters of the priests.[1] The fortified work which enclosed the buildings was in the form of a parallelogram, about a hundred and seventy-five feet long, and from eighty to ninety wide. It lay parallel with the river, and somewhat more than a hundred feet distant from it. On two sides it was a continuous wall of masonry,[2] flanked with square bastions, adapted to musketry, and probably used as magazines, storehouses, or lodgings. The sides towards the river and the lake had no other defences than a ditch and palisade, flanked, like the others, by bastions, over each of which was displayed a large cross.[3] The buildings within were, no doubt,

[1] Before me is an elaborate plan of the remains, taken on the spot.

[2] It seems probable that the walls, of which the remains may still be traced, were foundations supporting a wooden superstructure. Ragueneau, in a letter to the General of the Jesuits, dated March 13, 1650, alludes to the defences of Sainte Marie as "une simple palissade."

[3] "Quatre grandes Croix qui sont aux quatre coins de nostre enclos." — Ragueneau, *Relation des Hurons*, 1648, 81.

of wood; and they included a church, a kitchen, a refectory, places of retreat for religious instruction and meditation,[1] and lodgings for at least sixty persons. Near the church, but outside the fortification, was a cemetery. Beyond the ditch or canal which opened on the river was a large area, still traceable, in the form of an irregular triangle, surrounded by a ditch and apparently by palisades. It seems to have been meant for the protection of the Indian visitors who came in throngs to Sainte Marie, and who were lodged in a large house of bark, after the Huron manner.[2] Here, perhaps, was also the hospital, which was placed without the walls, in order that Indian women, as well as men, might be admitted into it.[3]

No doubt the buildings of Sainte Marie were of the roughest, — rude walls of boards, windows without glass, vast chimneys of unhewn stone. All its riches were centred in the church, which, as Lalemant tells us, was regarded by the Indians as one of the wonders of the world, but which, he adds, would have made but a beggarly show in France. Yet one wonders, at first thought, how so much labor could

[1] It seems that these places, besides those for the priests, were of two kinds, — "vne retraite pour les pelerins (*Indians*), enfin vn lieu plus separé, où les infideles, qui n'y sont admis que de iour au passage, y puissent tousiours receuoir quelque bon mot pour leur salut." — Lalemant, *Relation des Hurons*, 1644, 74.

[2] At least it was so in 1642. "Nous leur auons dressé vn Hospice ou Cabane d'écorce." — *Ibid.*, 1642, 57.

[3] "Cet hospital est tellement separé de nostre demeure, que non seulement les hommes et enfans, mais les femmes y peuuent estre admises." — *Ibid.*, 1644, 74.

have been accomplished here. Of late years, however, the number of men at the command of the mission had been considerable. Soldiers had been sent up from time to time, to escort the Fathers on their way, and defend them on their arrival. Thus, in 1644, Montmagny ordered twenty men of a reinforcement just arrived from France to escort Brébeuf, Garreau, and Chabanel to the Hurons, and remain there during the winter.[1] These soldiers lodged with the Jesuits, and lived at their table.[2] It was not, however, on detachments of troops that they mainly relied for labor or defence. Any inhabitant of Canada who chose to undertake so hard and dangerous a service was allowed to do so, receiving only his maintenance from the mission, without pay. In return, he was allowed to trade with the Indians, and sell the furs thus obtained at the magazine of the Company, at a fixed price.[3] Many availed themselves of this permission; and all whose services were accepted by the Jesuits seem to have been men to whom they had communicated no small portion of their own zeal, and who were enthusiastically attached to their Order and their cause. There is abundant evidence that a large proportion of them acted from motives wholly disinterested. They were, in fact,

[1] Vimont, *Relation*, 1644, 49. He adds, that some of these soldiers, though they had once been "assez mauvais garçons," had shown great zeal and devotion in behalf of the mission.

[2] *Journal des Supérieurs des Jésuites*, MS. In 1648 a small cannon was sent to Sainte Marie in the Huron canoes. *Ibid.*

[3] *Registres des Arrêts du Conseil*, extract in Faillon, ii. 94.

donnés of the mission,[1] — given, heart and hand, to its service. There is probability in the conjecture that the profits of their trade with the Indians were reaped, not for their own behoof, but for that of the mission.[2] It is difficult otherwise to explain the confidence with which the Father Superior, in a letter

[1] See *ante*, i. 202, *note*, and ii. 31. Garnier calls them "séculiers d'habit, mais religieux de cœur." — *Lettres*, MSS.

[2] The Jesuits, even at this early period, were often and loudly charged with sharing in the fur-trade. It is certain that this charge was not wholly without foundation. Le Jeune, in the *Relation* of 1657, speaking of the wampum, guns, powder, lead, hatchets, kettles, and other articles which the missionaries were obliged to give to the Indians, at councils and elsewhere, says that these must be bought from the traders with beaver-skins, which are the money of the country; and he adds, "Que si vn Iesuite en reçoit ou en recueille quelques-vns pour ayder aux frais immenses qu'il faut faire dans ces Missions si éloignées, et pour gagner ces peuples à Iesus-Christ et les porter à la paix, il seroit à souhaiter que ceux-là mesme qui deuroient faire ces despenses pour la conseruation du pays, ne fussent pas du moins les premiers à condamner le zele de ces Peres, et à les rendre par leurs discours plus noirs que leurs robes." — *Relation*, 1657, 16.

In the same year, Chaumonot, addressing a council of the Iroquois during a period of truce, said, "Keep your beaver-skins, if you choose, for the Dutch. Even such of them as may fall into our possession will be employed for your service." — *Ibid.*, 17.

In 1636, Le Jeune thought it necessary to write a long letter of defence against the charge; and in 1643, a declaration, appended to the *Relation* of that year, and certifying that the Jesuits took no part in the fur-trade, was drawn up and signed by twelve members of the Company of New France. Its only meaning is, that the Jesuits were neither partners nor rivals of the Company's monopoly. They certainly bought supplies from its magazines with furs which they obtained from the Indians.

Their object evidently was to make the mission partially self-supporting. To impute mercenary motives to Garnier, Jogues, and their co-laborers is manifestly idle; but, even in the highest flights of his enthusiasm, the Jesuit never forgot his worldly wisdom.

to the General of the Jesuits at Rome, speaks of its resources. He says, "Though our number is greatly increased, and though we still hope for more men, and especially for more priests of our Society, it is not necessary to increase the pecuniary aid given us."[1]

Much of this prosperity was no doubt due to the excellent management of their resources and a very successful agriculture. While the Indians around them were starving, they raised maize in such quantities, that, in the spring of 1649, the Father Superior thought that their stock of provisions might suffice for three years. "Hunting and fishing," he says, "are better than heretofore;" and he adds that they had fowls, swine, and even cattle.[2] How they could have brought these last to Sainte Marie it is difficult to conceive. The feat, under the circumstances, is truly astonishing. Everything indicates a fixed resolve on the part of the Fathers to build up a solid and permanent establishment.

It is by no means to be inferred that the household fared sumptuously. Their ordinary food was maize, pounded and boiled, and seasoned, in the absence of salt, which was regarded as a luxury, with morsels of smoked fish.[3]

In March, 1649, there were in the Huron country and its neighborhood eighteen Jesuit priests, four lay

[1] *Lettre du P. Paul Ragueneau au T. R. P. Vincent Carafa, Général de la Compagnie de Jésus à Rome, Sainte Marie aux Hurons, 1 Mars*, 1649 (Carayon).

[2] *Ibid.*

[3] Ragueneau, *Relation des Hurons*, 1648, 48.

brothers, twenty-three men serving without pay, seven hired men, four boys, and eight soldiers.[1] Of this number, fifteen priests were engaged in the various missions, while all the rest were retained permanently at Sainte Marie. All was method, discipline, and subordination. Some of the men were assigned to household work, and some to the hospital; while the rest labored at the fortifications, tilled the fields, and stood ready, in case of need, to fight the Iroquois. The Father Superior, with two other priests as assistants, controlled and guided all. The remaining Jesuits, undisturbed by temporal cares, were devoted exclusively to the charge of their respective missions. Two or three times in the year, they all, or nearly all, assembled at Sainte Marie, to take counsel together and determine their future action. Hither, also, they came at intervals for a period of meditation and prayer, to nerve themselves and gain new inspiration for their stern task.

Besides being the citadel and the magazine of the mission, Sainte Marie was the scene of a bountiful hospitality. On every alternate Saturday, as well as on feast-days, the converts came in crowds from the farthest villages. They were entertained during Saturday, Sunday, and a part of Monday; and the rites of the Church were celebrated before them with all

[1] See the report of the Father Superior to the General, above cited. The number was greatly increased within the year. In April, 1648, Ragueneau reports but forty-two French in all, including priests. Before the end of the summer a large reinforcement came up in the Huron canoes.

possible solemnity and pomp. They were welcomed also at other times, and entertained, usually with three meals to each. In these latter years the prevailing famine drove them to Sainte Marie in swarms. In the course of 1647 three thousand were lodged and fed here; and in the following year the number was doubled.[1] Heathen Indians were also received and supplied with food, but were not permitted to remain at night. There was provision for the soul as well as the body; and, Christian or heathen, few left Sainte Marie without a word of instruction or exhortation. Charity was an instrument of conversion.

Such, so far as we can reconstruct it from the scattered hints remaining, was this singular establishment, at once military, monastic, and patriarchal. The missions of which it was the basis were now eleven in number. To those among the Hurons already mentioned another had lately been added, — that of Sainte Madeleine; and two others, called St. Jean and St. Matthias, had been established in the neighboring Tobacco Nation.[2] The three remaining missions were all among tribes speaking the Algonquin languages. Every winter, bands of these savages, driven by famine and fear of the Iroquois, sought

[1] Compare Ragueneau in *Relation des Hurons*, 1648, 48, and in his report to the General in 1649.

[2] The mission of the Neutral Nation had been abandoned for the time, from the want of missionaries. The Jesuits had resolved on concentration, and on the thorough conversion of the Hurons, as a preliminary to more extended efforts.

harborage in the Huron country, and the mission of Sainte Elisabeth was established for their benefit. The next Algonquin mission was that of St. Esprit, embracing the Nipissings and other tribes east and northeast of Lake Huron; and, lastly, the mission of St. Pierre included the tribes at the outlet of Lake Superior, and throughout a vast extent of surrounding wilderness.[1]

These missions were more laborious, though not more perilous, than those among the Hurons. The Algonquin hordes were never long at rest; and, summer and winter, the priest must follow them by lake, forest, and stream, — in summer plying the paddle all day, or toiling through pathless thickets, bending under the weight of a birch canoe or a load of baggage, — at night, his bed the rugged earth, or some bare rock, lashed by the restless waves of Lake Huron; while famine, the snow-storms, the cold, the treacherous ice of the Great Lakes, smoke, filth, and, not rarely, threats and persecution were the lot of his winter wanderings. It seemed an earthly paradise when, at long intervals, he found a respite from

[1] Besides these tribes, the Jesuits had become more or less acquainted with many others, also Algonquin, on the west and south of Lake Huron; as well as with the Puans, or Winnebagoes, a Dacotah tribe between Lake Michigan and the Mississippi.

The Mission of Sault Sainte Marie, at the outlet of Lake Superior, was established at a later period. Modern writers have confounded it with Sainte Marie of the Hurons.

By the *Relation* of 1649 it appears that another mission had lately been begun at the Grand Manitoulin Island, which the Jesuits also christened Isle Sainte Marie.

his toils among his brother Jesuits under the roof of Sainte Marie.

Hither, while the Fathers are gathered from their scattered stations at one of their periodical meetings, — a little before the season of Lent, 1649,[1] — let us, too, repair, and join them. We enter at the eastern gate of the fortification, midway in the wall between its northern and southern bastions, and pass to the hall, where, at a rude table, spread with ruder fare, all the household are assembled, — laborers, domestics, soldiers, and priests.

It was a scene that might recall a remote half feudal, half patriarchal age, when, under the smoky rafters of his antique hall, some warlike thane sat, with kinsmen and dependants ranged down the long board, each in his degree. Here, doubtless, Ragueneau, the Father Superior, held the place of honor; and, for chieftains scarred with Danish battle-axes, was seen a band of thoughtful men, clad in a threadbare garb of black, their brows swarthy from exposure, yet marked with the lines of intellect and a fixed enthusiasm of purpose. Here was Bressani, scarred with firebrand and knife; Chabanel, once a professor of rhetoric in France, now a missionary, bound by a self-imposed vow to a life from which his nature recoiled; the fanatical Chaumonot, whose character savored of his peasant birth, — for the grossest fungus of superstition that ever grew under the shadow of

[1] The date of this meeting is a supposition merely. It is adopted with reference to events which preceded and followed.

Rome was not too much for his omnivorous credulity, and miracles and mysteries were his daily food; yet, such as his faith was, he was ready to die for it. Garnier, beardless like a woman, was of a far finer nature. His religion was of the affections and the sentiments; and his imagination, warmed with the ardor of his faith, shaped the ideal forms of his worship into visible realities. Brébeuf sat conspicuous among his brethren, portly and tall, his short moustache and beard grizzled with time, — for he was fifty-six years old. If he seemed impassive, it was because one overmastering principle had merged and absorbed all the impulses of his nature and all the faculties of his mind. The enthusiasm which with many is fitful and spasmodic was with him the current of his life, solemn and deep as the tide of destiny. The Divine Trinity, the Virgin, the Saints, Heaven and Hell, Angels and Fiends, — to him, these alone were real, and all things else were nought. Gabriel Lalemant, nephew of Jerome Lalemant, Superior at Quebec, was Brébeuf's colleague at the mission of St. Ignace. His slender frame and delicate features gave him an appearance of youth, though he had reached middle life; and, as in the case of Garnier, the fervor of his mind sustained him through exertions of which he seemed physically incapable. Of the rest of that company little has come down to us but the bare record of their missionary toils; and we may ask in vain what youthful enthusiasm, what broken hope or faded dream,

turned the current of their lives, and sent them from the heart of civilization to this savage outpost of the world.

No element was wanting in them for the achievement of such a success as that to which they aspired, — neither a transcendent zeal, nor a matchless discipline, nor a practical sagacity very seldom surpassed in the pursuits where men strive for wealth and place; and if they were destined to disappointment, it was the result of external causes, against which no power of theirs could have insured them.

There was a gap in their number. The place of Antoine Daniel was empty, and never more to be filled by him, — never at least in the flesh; for Chaumonot averred that not long since, when the Fathers were met in council, he had seen their dead companion seated in their midst, as of old, with a countenance radiant and majestic.[1] They believed

[1] "Ce bon Pere s'apparut après sa mort à vn des nostres par deux diuerses fois. En l'vne il se fit voir en estat de gloire, portant le visage d'vn homme d'enuiron trente ans, quoy qu'il soit mort en l'âge de quarante-huict. . . . Vne autre fois il fut veu assister à vne assemblée que nous tenions," etc. — Ragueneau, *Relation des Hurons*, 1649, 5.

"Le P. Chaumonot vit au milieu de l'assemblée le P. Daniel qui aidait les Pères de ses conseils, et les remplissait d'une force surnaturelle; son visage était plein de majesté et d'éclat." — Ibid., *Lettre au Général de la Compagnie de Jésus* (Carayon, 243).

"Le P. Chaumonot nous a quelque fois raconté, à la gloire de cet illustre confesseur de J. C. [Daniel] qu'il s'étoit fait voir à lui dans la gloire, à l'âge d'environ 30 ans, quoiqu'il en eut près de 50, et avec les autres circonstances qui se trouuent là [*in the Historia Canadensis of Du Creux*]. Il ajoutait seulement qu'à la vue de ce

his story, — no doubt he believed it himself; and they consoled one another with the thought, that, in losing their colleague on earth, they had gained him as a powerful intercessor in heaven. Daniel's station had been at St. Joseph; but the mission and the missionary had alike ceased to exist.

bien-heureux tant de choses lui vinrent à l'esprit pour les lui demander, qu'il ne savoit pas où commencer son entretien avec ce cher défunt. Enfin, lui dit-il: 'Apprenez moi, mon Père, ce que ie dois faire pour être bien agréable à Dieu.' — 'Jamais,' répondit le martyr, 'ne perdez le souvenir de vos péchés.'" — *Suite de la Vie de Chaumonot*, 11.

CHAPTER XXVI.

1648.

ANTOINE DANIEL.

HURON TRADERS. — BATTLE AT THREE RIVERS. — ST. JOSEPH. — ONSET OF THE IROQUOIS. — DEATH OF DANIEL. — THE TOWN DESTROYED.

IN the summer of 1647 the Hurons dared not go down to the French settlements, but in the following year they took heart, and resolved at all risks to make the attempt; for the kettles, hatchets, and knives of the traders had become necessaries of life. Two hundred and fifty of their best warriors therefore embarked, under five valiant chiefs. They made the voyage in safety, approached Three Rivers on the seventeenth of July, and, running their canoes ashore among the bulrushes, began to grease their hair, paint their faces, and otherwise adorn themselves, that they might appear after a befitting fashion at the fort. While they were thus engaged, the alarm was sounded. Some of their warriors had discovered a large body of Iroquois, who for several days had been lurking in the forest, unknown to the French garrison, watching their opportunity to strike a blow. The Hurons snatched their arms, and, half-greased and painted, ran to meet them. The Iroquois re-

ceived them with a volley. They fell flat to avoid the shot, then leaped up with a furious yell, and sent back a shower of arrows and bullets. The Iroquois, who were outnumbered, gave way and fled, excepting a few who for a time made fight with their knives. The Hurons pursued. Many prisoners were taken, and many dead left on the field.[1] The rout of the enemy was complete; and when their trade was ended, the Hurons returned home in triumph, decorated with the laurels and the scalps of victory. As it proved, it would have been well had they remained there to defend their families and firesides.

The oft-mentioned town of Teanaustayé, or St. Joseph, lay on the southeastern frontier of the Huron country, near the foot of a range of forest-covered hills, and about fifteen miles from Sainte Marie. It had been the chief town of the nation, and its population, by the Indian standard, was still large; for it had four hundred families, and at least two thousand inhabitants. It was well fortified with palisades, after the Huron manner, and was esteemed the chief bulwark of the country. Here countless Iroquois had been burned and devoured. Its people had been truculent and intractable heathen, but many of them had surrendered to the Faith, and for four years past Father Daniel had preached among them with excellent results.

On the morning of the fourth of July, when the forest around basked lazily in the early sun, you

[1] Lalemant, *Relation*, 1648, 11. The Jesuit Bressani had come down with the Hurons, and was with them in the fight.

might have mounted the rising ground on which the town stood, and passed unchallenged through the opening in the palisade. Within, you would have seen the crowded dwellings of bark, shaped like the arched coverings of huge baggage-wagons, and decorated with the *totems* or armorial devices of their owners daubed on the outside with paint. Here some squalid wolfish dog lay sleeping in the sun, a group of Huron girls chatted together in the shade, old squaws pounded corn in large wooden mortars, idle youths gambled with cherry-stones on a wooden platter, and naked infants crawled in the dust. Scarcely a warrior was to be seen. Some were absent in quest of game or of Iroquois scalps, and some had gone with the trading-party to the French settlements. You followed the foul passage-ways among the houses, and at length came to the church. It was full to the door. Daniel had just finished the mass, and his flock still knelt at their devotions. It was but the day before that he had returned to them, warmed with new fervor, from his meditations in retreat at Sainte Marie. Suddenly an uproar of voices, shrill with terror, burst upon the languid silence of the town. "The Iroquois! the Iroquois!" A crowd of hostile warriors had issued from the forest, and were rushing across the clearing, towards the opening in the palisade. Daniel ran out of the church, and hurried to the point of danger. Some snatched weapons; some rushed to and fro in the madness of a blind panic. The priest rallied the

defenders; promised heaven to those who died for their homes and their faith; then hastened from house to house, calling on unbelievers to repent and receive baptism, to snatch them from the hell that yawned to engulf them. They crowded around him, imploring to be saved; and, immersing his handkerchief in a bowl of water, he shook it over them, and baptized them by aspersion. They pursued him, as he ran again to the church, where he found a throng of women, children, and old men gathered as in a sanctuary. Some cried for baptism, some held out their children to receive it, some begged for absolution, and some wailed in terror and despair. "Brothers," he exclaimed again and again, as he shook the baptismal drops from his handkerchief,— "brothers, to-day we shall be in heaven."

The fierce yell of the war-whoop now rose close at hand. The palisade was forced, and the enemy was in the town. The air quivered with the infernal din. "Fly!" screamed the priest, driving his flock before him. "I will stay here. We shall meet again in heaven." Many of them escaped through an opening in the palisade opposite to that by which the Iroquois had entered; but Daniel would not follow, for there still might be souls to rescue from perdition. The hour had come for which he had long prepared himself. In a moment he saw the Iroquois, and came forth from the church to meet them. When they saw him in turn, radiant in the vestments of his office, confronting them with a look kindled with the

inspiration of martyrdom, they stopped and stared in amazement; then recovering themselves, bent their bows, and showered him with a volley of arrows, that tore through his robes and his flesh. A gun-shot followed; the ball pierced his heart, and he fell dead, gasping the name of Jesus. They rushed upon him with yells of triumph, stripped him naked, gashed and hacked his lifeless body, and, scooping his blood in their hands, bathed their faces in it to make them brave. The town was in a blaze; when the flames reached the church, they flung the priest into it, and both were consumed together.[1]

Teanaustayé was a heap of ashes, and the victors took up their march with a train of nearly seven hundred prisoners, many of whom they killed on the way. Many more had been slain in the town and the neighboring forest, where the pursuers hunted them down, and where women, crouching for refuge among thickets, were betrayed by the cries and wailing of their infants.

The triumph of the Iroquois did not end here; for a neighboring fortified town, included within the circle of Daniel's mission, shared the fate of Teanaustayé. Never had the Huron nation received such a blow.

[1] Ragueneau, *Relation des Hurons*, 1649, 3-5; Bressani, *Relation Abrégée*, 247; Du Creux, *Historia Canadensis*, 524; Tanner, *Societas Jesu Militans*, 531; Marie de l'Incarnation, *Lettre aux Ursulines de Tours, Québec*, 1649.

Daniel was born at Dieppe, and was forty-eight years old at the time of his death. He had been a Jesuit from the age of twenty.

CHAPTER XXVII.

1649.

RUIN OF THE HURONS.

St. Louis on Fire. — Invasion. — St. Ignace captured. — Brébeuf and Lalemant. — Battle at St. Louis. — Sainte Marie threatened. — Renewed Fighting. — Desperate Conflict. — A Night of Suspense. — Panic among the Victors. — Burning of St. Ignace. — Retreat of the Iroquois.

More than eight months had passed since the catastrophe of St. Joseph. The winter was over, and that dreariest of seasons had come, the churlish forerunner of spring. Around Sainte Marie the forests were gray and bare, and, in the cornfields, the oozy, half-thawed soil, studded with the sodden stalks of the last autumn's harvest, showed itself in patches through the melting snow.

At nine o'clock on the morning of the sixteenth of March, the priests saw a heavy smoke rising over the naked forest towards the southeast, about three miles distant. They looked at each other in dismay. "The Iroquois! They are burning St. Louis!" Flames mingled with the smoke; and, as they stood gazing, two Christian Hurons came, breathless and aghast, from the burning town. Their worst fear

was realized. The Iroquois were there; but where were the priests of the mission, Brébeuf and Lalemant?

Late in the autumn, a thousand Iroquois, chiefly Senecas and Mohawks, had taken the war-path for the Hurons. They had been all winter in the forests, hunting for subsistence, and moving at their leisure towards their prey. The destruction of the two towns of the mission of St. Joseph had left a wide gap; and in the middle of March they entered the heart of the Huron country, undiscovered. Common vigilance and common-sense would have averted the calamities that followed; but the Hurons were like a doomed people, stupefied, sunk in dejection, fearing everything, yet taking no measures for defence. They could easily have met the invaders with double their force, but the besotted warriors lay idle in their towns, or hunted at leisure in distant forests; nor could the Jesuits, by counsel or exhortation, rouse them to face the danger.

Before daylight of the sixteenth, the invaders approached St. Ignace, which, with St. Louis and three other towns, formed the mission of the same name. They reconnoitred the place in the darkness. It was defended on three sides by a deep ravine, and further strengthened by palisades fifteen or sixteen feet high, planted under the direction of the Jesuits. On the fourth side it was protected by palisades alone; and these were left, as usual, unguarded. This was not from a sense of security; for the greater

part of the population had abandoned the town, thinking it too much exposed to the enemy, and there remained only about four hundred, chiefly women, children, and old men, whose infatuated defenders were absent hunting, or on futile scalping-parties against the Iroquois. It was just before dawn, when a yell, as of a legion of devils, startled the wretched inhabitants from their sleep; and the Iroquois, bursting in upon them, cut them down with knives and hatchets, killing many, and reserving the rest for a worse fate. They had entered by the weakest side; on the other sides there was no exit, and only three Hurons escaped. The whole was the work of a few minutes. The Iroquois left a guard to hold the town, and secure the retreat of the main body in case of a reverse; then, smearing their faces with blood, after their ghastly custom, they rushed, in the dim light of the early dawn, towards St. Louis, about a league distant.

The three fugitives had fled, half naked, through the forest, for the same point, which they reached about sunrise, yelling the alarm. The number of inhabitants here was less, at this time, than seven hundred; and, of these, all who had strength to escape, excepting about eighty warriors, made in wild terror for a place of safety. Many of the old, sick, and decrepit were left perforce in the lodges. The warriors, ignorant of the strength of the assailants, sang their war-songs, and resolved to hold the place to the last. It had not the natural strength

Battle of Fort St. Louis.

of St. Ignace, but, like it, was surrounded by palisades.

Here were the two Jesuits, Brébeuf and Lalemant. Brébeuf's converts entreated him to escape with them; but the Norman zealot, bold scion of a war-like stock, had no thought of flight. His post was in the teeth of danger, to cheer on those who fought, and open heaven to those who fell. His colleague, slight of frame and frail of constitution, trembled despite himself; but deep enthusiasm mastered the weakness of Nature, and he, too, refused to fly.

Scarcely had the sun risen, and scarcely were the fugitives gone, when, like a troop of tigers, the Iroquois rushed to the assault. Yell echoed yell, and shot answered shot. The Hurons, brought to bay, fought with the utmost desperation, and with arrows, stones, and the few guns they had, killed thirty of their assailants, and wounded many more. Twice the Iroquois recoiled, and twice renewed the attack with unabated ferocity. They swarmed at the foot of the palisades, and hacked at them with their hatchets, till they had cut them through at several different points. For a time there was a deadly fight at these breaches. Here were the two priests, promising heaven to those who died for their faith, — one giving baptism, and the other absolution. At length the Iroquois broke in, and captured all the surviving defenders, the Jesuits among the rest. They set the town on fire; and the helpless wretches who had remained, unable to fly, were con-

sumed in their burning dwellings. Next they fell upon Brébeuf and Lalemant, stripped them, bound them fast, and led them with the other prisoners back to St. Ignace, where all turned out to wreak their fury on the two priests, beating them savagely with sticks and clubs as they drove them into the town. At present, there was no time for further torture, for there was work in hand.

The victors divided themselves into several bands, to burn the neighboring villages and hunt their flying inhabitants. In the flush of their triumph, they meditated a bolder enterprise; and in the afternoon their chiefs sent small parties to reconnoitre Sainte Marie, with a view to attacking it on the next day.

Meanwhile the fugitives of St. Louis, joined by other bands as terrified and as helpless as they, were struggling through the soft snow which clogged the forests towards Lake Huron, where the treacherous ice of spring was still unmelted. One fear expelled another. They ventured upon it, and pushed forward all that day and all the following night, shivering and famished, to find refuge in the towns of the Tobacco Nation. Here, when they arrived, they spread a universal panic.

Ragueneau, Bressani, and their companions waited in suspense at Sainte Marie. On the one hand, they trembled for Brébeuf and Lalemant; on the other, they looked hourly for an attack: and when at evening they saw the Iroquois scouts prowling along the edge of the bordering forest, their fears were con-

firmed. They had with them about forty Frenchmen, well armed; but their palisades and wooden buildings were not fire-proof, and they had learned from fugitives the number and ferocity of the invaders. They stood guard all night, praying to the Saints, and above all to their great patron Saint Joseph, whose festival was close at hand.

In the morning they were somewhat relieved by the arrival of about three hundred Huron warriors, chiefly converts from La Conception and Sainte Madeleine, tolerably well armed, and full of fight. They were expecting others to join them; and meanwhile, dividing into several bands, they took post by the passes of the neighboring forest, hoping to waylay parties of the enemy. Their expectation was fulfilled; for at this time two hundred of the Iroquois were making their way from St. Ignace, in advance of the main body, to begin the attack on Sainte Marie. They fell in with a band of the Hurons, set upon them, killed many, drove the rest to headlong flight, and, as they plunged in terror through the snow, chased them within sight of Sainte Marie. The other Hurons, hearing the yells and firing, ran to the rescue, and attacked so fiercely that the Iroquois in turn were routed, and ran for shelter to St. Louis, followed closely by the victors. The houses of the town had been burned, but the palisade around them was still standing, though breached and broken. The Iroquois rushed in; but the Hurons were at their heels. Many of the fugitives were captured, the rest

killed or put to utter rout, and the triumphant Hurons remained masters of the place.

The Iroquois who escaped fled to St. Ignace. Here, or on the way thither, they found the main body of the invaders; and when they heard of the disaster, the whole swarm, beside themselves with rage, turned towards St. Louis to take their revenge. Now ensued one of the most furious Indian battles on record. The Hurons within the palisade did not much exceed a hundred and fifty; for many had been killed or disabled, and many, perhaps, had straggled away. Most of their enemies had guns, while they had but few. Their weapons were bows and arrows, war-clubs, hatchets, and knives; and of these they made good use, sallying repeatedly, fighting like devils, and driving back their assailants again and again. There are times when the Indian warrior forgets his cautious maxims, and throws himself into battle with a mad and reckless ferocity. The desperation of one party and the fierce courage of both kept up the fight after the day had closed; and the scout from Sainte Marie, as he bent listening under the gloom of the pines, heard, far into the night, the howl of battle rising from the darkened forest. The principal chief of the Iroquois was severely wounded, and nearly a hundred of their warriors were killed on the spot. When, at length, their numbers and persistent fury prevailed, their only prize was some twenty Huron warriors, spent with fatigue and faint with loss of blood. The rest lay dead around the

shattered palisades which they had so valiantly defended. Fatuity, not cowardice, was the ruin of the Huron nation.

The lamps burned all night at Sainte Marie, and its defenders stood watching till daylight, musket in hand. The Jesuits prayed without ceasing, and Saint Joseph was besieged with invocations. "Those of us who were priests," writes Ragueneau, "each made a vow to say a mass in his honor every month, for the space of a year; and all the rest bound themselves by vows to divers penances." The expected onslaught did not take place. Not an Iroquois appeared. Their victory had been bought too dear, and they had no stomach for more fighting. All the next day, the eighteenth, a stillness like the dead lull of a tempest followed the turmoil of yesterday, — as if, says the Father Superior, "the country were waiting, palsied with fright, for some new disaster."

On the following day, — the journalist fails not to mention that it was the festival of Saint Joseph, — Indians came in with tidings that a panic had seized the Iroquois camp; that the chiefs could not control it; and that the whole body of invaders was retreating in disorder, possessed with a vague terror that the Hurons were upon them in force. They had found time, however, for an act of atrocious cruelty. They planted stakes in the bark houses of St. Ignace, and bound to them those of their prisoners whom they meant to sacrifice, — male and female, from old age

to infancy, husbands, mothers, and children, side by side. Then, as they retreated, they set the town on fire, and laughed with savage glee at the shrieks of anguish that rose from the blazing dwellings.[1]

They loaded the rest of their prisoners with their baggage and plunder, and drove them through the forest southward, braining with their hatchets any who gave out on the march. An old woman, who had escaped out of the midst of the flames of St. Ignace, made her way to St. Michel, a large town not far from the desolate site of St. Joseph. Here she found about seven hundred Huron warriors, hastily mustered. She set them on the track of the retreating Iroquois, and they took up the chase, — but evidently with no great eagerness to overtake their dangerous enemy, well armed as he was with Dutch guns, while they had little besides their bows and arrows. They found, as they advanced, the dead bodies of prisoners tomahawked on the march, and others bound fast to trees and half burned by the fagots piled hastily around them. The Iroquois pushed forward with such headlong speed that the pursuers could not, or would not, overtake them; and, after two days, they gave over the attempt.

[1] The site of St. Ignace still bears evidence of the catastrophe, in the ashes and charcoal that indicate the position of the houses, and the fragments of broken pottery and half-consumed bone, together with trinkets of stone, metal, or glass, which have survived the lapse of two centuries and more. The place has been minutely examined by Dr. Taché.

CHAPTER XXVIII.

1649.

THE MARTYRS.

THE RUINS OF ST. IGNACE. — THE RELICS FOUND. — BRÉBEUF AT THE STAKE: HIS UNCONQUERABLE FORTITUDE. — LALEMANT. — RENEGADE HURONS. — IROQUOIS ATROCITIES. — DEATH OF BRÉBEUF: HIS CHARACTER. — DEATH OF LALEMANT.

ON the morning of the twentieth, the Jesuits at Sainte Marie received full confirmation of the reported retreat of the invaders; and one of them, with seven armed Frenchmen, set out for the scene of havoc. They passed St. Louis, where the bloody ground was strewn thick with corpses, and, two or three miles farther on, reached St. Ignace. Here they saw a spectacle of horror; for among the ashes of the burnt town were scattered in profusion the half-consumed bodies of those who had perished in the flames. Apart from the rest, they saw a sight that banished all else from their thoughts; for they found what they had come to seek, — the scorched and mangled relics of Brébeuf and Lalemant.[1]

[1] "Ils y trouuerent vn spectacle d'horreur, les restes de la cruauté mesme, ou plus tost les restes de l'amour de Dieu, qui seul triomphe dans la mort des Martyrs." — Ragueneau, *Relation des Hurons*, 1649, 13.

They had learned their fate already from Huron prisoners, many of whom had made their escape in the panic and confusion of the Iroquois retreat. They described what they had seen, and the condition in which the bodies were found confirmed their story.

On the afternoon of the sixteenth, — the day when the two priests were captured, — Brébeuf was led apart, and bound to a stake. He seemed more concerned for his captive converts than for himself, and addressed them in a loud voice, exhorting them to suffer patiently, and promising heaven as their reward. The Iroquois, incensed, scorched him from head to foot, to silence him; whereupon, in the tone of a master, he threatened them with everlasting flames for persecuting the worshippers of God. As he continued to speak, with voice and countenance unchanged, they cut away his lower lip and thrust a red-hot iron down his throat. He still held his tall form erect and defiant, with no sign or sound of pain; and they tried another means to overcome him. They led out Lalemant, that Brébeuf might see him tortured. They had tied strips of bark, smeared with pitch, about his naked body. When he saw the condition of his Superior, he could not hide his agitation, and called out to him, with a broken voice, in the words of Saint Paul, "We are made a spectacle to the world, to angels, and to men." Then he threw himself at Brébeuf's feet; upon which the Iroquois seized him, made him fast to a stake, and

The Jesuit Martyrs.

The Jesuit Library

set fire to the bark that enveloped him. As the flame rose, he threw his arms upward, with a shriek of supplication to Heaven. Next they hung around Brébeuf's neck a collar made of hatchets heated red-hot; but the indomitable priest stood like a rock. A Huron in the crowd, who had been a convert of the mission, but was now an Iroquois by adoption, called out, with the malice of a renegade, to pour hot water on their heads, since they had poured so much cold water on those of others. The kettle was accordingly slung, and the water boiled and poured slowly on the heads of the two missionaries. "We baptize you," they cried, "that you may be happy in heaven; for nobody can be saved without a good baptism." Brébeuf would not flinch; and, in a rage, they cut strips of flesh from his limbs, and devoured them before his eyes. Other renegade Hurons called out to him, "You told us that the more one suffers on earth, the happier he is in heaven. We wish to make you happy; we torment you because we love you; and you ought to thank us for it." After a succession of other revolting tortures, they scalped him; when, seeing him nearly dead, they laid open his breast, and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some portion of his courage. A chief then tore out his heart, and devoured it.

Thus died Jean de Brébeuf, the founder of the Huron mission, its truest hero, and its greatest martyr. He came of a noble race, — the same, it is said, from

which sprang the English Earls of Arundel; but never had the mailed barons of his line confronted a fate so appalling, with so prodigious a constancy. To the last he refused to flinch, and "his death was the astonishment of his murderers."[1] In him an enthusiastic devotion was grafted on an heroic nature. His bodily endowments were as remarkable as the temper of his mind. His manly proportions, his strength, and his endurance, which incessant fasts and penances could not undermine, had always won for him the respect of the Indians, no less than a courage unconscious of fear, and yet redeemed from rashness by a cool and vigorous judgment; for, extravagant as were the chimeras which fed the fires of his zeal, they were consistent with the soberest good sense on matters of practical bearing.

Lalemant, physically weak from childhood, and slender almost to emaciation, was constitutionally unequal to a display of fortitude like that of his colleague. When Brébeuf died, he was led back to the house whence he had been taken, and tortured there all night, until, in the morning, one of the Iroquois, growing tired of the protracted entertainment, killed him with a hatchet.[2] It was said that

[1] Charlevoix, i. 294. Alegambe uses a similar expression.

[2] "We saw no part of his body," says Ragueneau, "from head to foot, which was not burned, even to his eyes, in the sockets of which these wretches had placed live coals."—*Relation des Hurons*, 1649, 15.

Lalemant was a Parisian, and his family belonged to the class of *gens de robe*, or hereditary practitioners of the law. He was thirty-

at times he seemed beside himself; then, rallying, with hands uplifted, he offered his sufferings to Heaven as a sacrifice. His robust companion had lived less than four hours under the torture, while he survived it for nearly seventeen. Perhaps the Titanic effort of will with which Brébeuf repressed all show of suffering conspired with the Iroquois knives and firebrands to exhaust his vitality; perhaps his tormentors, enraged at his fortitude, forgot their subtlety, and struck too near the life.

The bodies of the two missionaries were carried to Sainte Marie, and buried in the cemetery there; but the skull of Brébeuf was preserved as a relic. His family sent from France a silver bust of their martyred kinsman, in the base of which was a recess to contain the skull; and, to this day, the bust and the relic within are preserved with pious care by the nuns of the Hôtel-Dieu at Quebec.[1]

nine years of age. His physical weakness is spoken of by several of those who knew him. Marie de l'Incarnation says, "C'était l'homme le plus faible et le plus délicat qu'on eût pu voir." Both Bressani and Ragueneau are equally emphatic on this point.

[1] Photographs of the bust are before me. Various relics of the two missionaries were preserved; and some of them may still be seen in Canadian monastic establishments. The following extract from a letter of Marie de l'Incarnation to her son, written from Quebec in October of this year, 1649, is curious: —

"Madame our foundress [Madame de la Peltrie] sends you relics of our holy martyrs; but she does it secretly, since the reverend Fathers would not give us any, for fear that we should send them to France; but, as she is not bound by vows, and as the very persons who went for the bodies have given relics of them to her in secret, I begged her to send you some of them, which she has done very gladly, from the respect she has for you." She adds, in the

same letter, "Our Lord having revealed to him [Brébeuf] the time of his martyrdom three days before it happened, he went, full of joy, to find the other Fathers; who, seeing him in extraordinary spirits, caused him, by an inspiration of God, to be bled; after which the surgeon dried his blood, through a presentiment of what was to take place, lest he should be treated like Father Daniel, who, eight months before, had been so reduced to ashes that no remains of his body could be found."

Brébeuf had once been ordered by the Father Superior to write down the visions, revelations, and inward experiences with which he was favored, — "at least," says Ragueneau, "those which he could easily remember, for their multitude was too great for the whole to be recalled." "I find nothing," he adds, "more frequent in this memoir than the expression of his desire to die for Jesus Christ: 'Sentio me vehementer impelli ad moriendum pro Christo.' . . . In fine, wishing to make himself a holocaust and a victim consecrated to death, and holily to anticipate the happiness of martyrdom which awaited him, he bound himself by a vow to Christ, which he conceived in these terms;" and Ragueneau gives the vow in the original Latin. It binds him never to refuse "the grace of martyrdom, if, at any day, Thou shouldst, in Thy infinite pity, offer it to me, Thy unworthy servant;" . . . "and when I shall have received the stroke of death, I bind myself to accept it at Thy hand, with all the contentment and joy of my heart."

Some of his innumerable visions have been already mentioned. (See i. 198.) Tanner, *Societas Militans*, gives various others, — as, for example, that he once beheld a mountain covered thick with saints, but above all with virgins, while the Queen of Virgins sat at the top in a blaze of glory. In 1637, when the whole country was enraged against the Jesuits, and above all against Brébeuf, as sorcerers who had caused the pest, Raguencau tells us that "a troop of demons appeared before him divers times, — sometimes like men in a fury, sometimes like frightful monsters, bears, lions, or wild horses, trying to rush upon him. These spectres excited in him neither horror nor fear. He said to them, 'Do to me whatever God permits you; for without His will not one hair will fall from my head.' And at these words all the demons vanished in a moment." — *Relation des Hurons*, 1649, 20. Compare the long notice in Alegambe, *Mortes Illustres*, 644.

In Ragueneau's notice of Brébeuf, as in all other notices of deceased missionaries in the *Relations*, the saintly qualities alone

are brought forward, — as obedience, humility, etc.; but wherever Brêbeuf himself appears in the course of those voluminous records, he always brings with him an impression of power.

We are told that, punning on his own name, he used to say that he was an ox, fit only to bear burdens. This sort of humility may pass for what it is worth; but it must be remembered that there is a kind of acting in which the actor firmly believes in the part he is playing. As for the obedience, it was as genuine as that of a well-disciplined soldier, and incomparably more profound. In the case of the Canadian Jesuits, posterity owes to this, their favorite virtue, the record of numerous visions, inward voices, and the like miracles, which the object of these favors set down on paper, at the command of his Superior; while, otherwise, humility would have concealed them forever. The truth is, that, with some of these missionaries, one may throw off trash and nonsense by the cart-load, and find under it all a solid nucleus of saint and hero.

CHAPTER XXIX.

1649, 1650.

THE SANCTUARY.

Dispersion of the Hurons. — Sainte Marie abandoned. — Isle St. Josepii. — Removal of the Mission. — The New Fort. — Misery of the Hurons. — Famine. — Epidemic. — Employments of the Jesuits.

All was over with the Hurons. The death-knell of their nation had struck. Without a leader, without organization, without union, crazed with fright and paralyzed with misery, they yielded to their doom without a blow. Their only thought was flight. Within two weeks after the disasters of St. Ignace and St. Louis, fifteen Huron towns were abandoned, and the greater number burned, lest they should give shelter to the Iroquois. The last year's harvest had been scanty; the fugitives had no food, and they left behind them the fields in which was their only hope of obtaining it. In bands, large or small, some roamed northward and eastward, through the half-thawed wilderness; some hid themselves on the rocks or islands of Lake Huron; some sought an asylum among the Tobacco Nation; a few joined the Neutrals

on the north of Lake Erie. The Hurons, as a nation, ceased to exist.[1]

Hitherto Sainte Marie had been covered by large fortified towns which lay between it and the Iroquois; but these were all destroyed, — some by the enemy and some by their own people, — and the Jesuits were left alone to bear the brunt of the next attack. There was, moreover, no reason for their remaining. Sainte Marie had been built as a basis for the missions; but its occupation was gone: the flock had fled from the shepherds, and its existence had no longer an object. If the priests stayed to be butchered, they would perish, not as martyrs, but as fools. The necessity was as clear as it was bitter. All their toil must come to nought. Sainte Marie must be abandoned. They confess the pang which the resolution cost them; but, pursues the Father Superior, "since the birth of Christianity, the Faith has nowhere been planted except in the midst of sufferings and crosses. Thus this desolation consoles us; and in the midst of persecution, in the extremity of the evils which assail us and the greater evils which threaten us, we are all filled with joy: for our hearts tell us that God has never had a more tender love for us than now."[2]

[1] Chaumonot, who was at Ossossané at the time of the Iroquois invasion, gives a vivid picture of the panic and lamentation which followed the news of the destruction of the Huron warriors at St. Louis, and of the flight of the inhabitants to the country of the Tobacco Nation. *Vie*, 62.

[2] Ragueneau, *Relation des Hurons*, 1649, 26.

Several of the priests set out to follow and console the scattered bands of fugitive Hurons. One embarked in a canoe, and coasted the dreary shores of Lake Huron northward, among the wild labyrinth of rocks and islets, whither his scared flock had fled for refuge; another betook himself to the forest with a band of half-famished proselytes, and shared their miserable rovings through the thickets and among the mountains. Those who remained took counsel together at Sainte Marie. Whither should they go, and where should be the new seat of the mission? They made choice of the Grand Manitoulin Island, — called by them Isle Sainte Marie, and, by the Hurons, *Ekaentoton*. It lay near the northern shores of Lake Huron, and by its position would give a ready access to numberless Algonquin tribes along the borders of all these inland seas. Moreover, it would bring the priests and their flock nearer to the French settlements, by the route of the Ottawa, whenever the Iroquois should cease to infest that river. The fishing, too, was good; and some of the priests, who knew the island well, made a favorable report of the soil. Thither, therefore, they had resolved to transplant the mission, when twelve Huron chiefs arrived, and asked for an interview with the Father Superior and his fellow-Jesuits. The conference lasted three hours. The deputies declared that many of the scattered Hurons had determined to reunite, and form a settlement on a neighboring island of the lake, called by the Jesuits Isle St. Joseph; that they

needed the aid of the Fathers; that without them they were helpless, but with them they could hold their ground and repel the attacks of the Iroquois. They urged their plea in language which Ragueneau describes as pathetic and eloquent; and, to confirm their words, they gave him ten large collars of wampum, saying that these were the voices of their wives and children. They gained their point. The Jesuits abandoned their former plan, and promised to join the Hurons on Isle St. Joseph.

They had built a boat, or small vessel, and in this they embarked such of their stores as it would hold. The greater part were placed on a large raft made for the purpose, like one of the rafts of timber which every summer float down the St. Lawrence and the Ottawa. Here was their stock of corn, — in part the produce of their own fields, and in part bought from the Hurons in former years of plenty, — pictures, vestments, sacred vessels and images, weapons, ammunition, tools, goods for barter with the Indians, cattle, swine, and poultry.[1] Sainte Marie was stripped of everything that could be moved. Then, lest it should harbor the Iroquois, they set it on fire, and saw consumed in an hour the results of nine or ten years of toil. It was near sunset, on the fourteenth of June.[2] The houseless band descended to

[1] Some of these were killed for food after reaching the island. In March following, they had ten fowls, a pair of swine, two bulls and two cows, kept for breeding. — *Lettre de Ragueneau au Général de la Compagnie de Jésus, St. Joseph,* 13 *Mars,* 1650.

[2] Ragueneau, *Relation des Hurons,* 1650, 3. In the *Relation* of

the mouth of the Wye, went on board their raft, pushed it from the shore, and, with sweeps and oars, urged it on its way all night. The lake was calm and the weather fair; but it crept so slowly over the water that several days elapsed before they reached their destination, about twenty miles distant.

Near the entrance of Matchedash Bay lie the three islands now known as Faith, Hope, and Charity. Of these, Charity or Christian Island, called *Ahoendoé* by the Hurons and St. Joseph by the Jesuits, is by far the largest. It is six or eight miles wide; and when the Hurons sought refuge here, it was densely covered with the primeval forest. The priests landed with their men, — some forty soldiers, laborers, and

the preceding year he gives the fifteenth of May as the date, — evidently an error.

"Nous sortismes de ces terres de Promission qui estoient nostre Paradis, et où la mort nous eust esté mille fois plus douce que ne sera la vie en quelque lieu que nous puissions estre. Mais il faut suiure Dieu, et il faut aimer ses conduites, quelque opposées qu'elles paroissent à nos desirs, à nos plus saintes esperances et aux plus tendres amours de nostre cœur." — *Lettre de Ragueneau au P. Provincial à Paris*, in *Relation des Hurons*, 1650, 1.

"Mais il fallut, à tous tant que nous estions, quitter cette ancienne demeure de sainete Marie; ces edifices, qui quoy que pauures, paroissoient des chefs-d'œuure de l'art aux yeux de nos pauures Sauuages; ces terres cultiuées, qui nous promettoient vne riche moisson. Il nous fallut abandonner ce lieu, que ie puis appeller nostre seconde Patrie et nos delices innocentes, puis qu'il auoit esté le berceau de ce Christianisme, qu'il estoit le temple de Dieu et la maison des seruiteurs de Iesus-Christ; et crainte que nos ennemis trop impies, ne profanassent ce lieu de saineteté et n'en prissent leur auantage, nous y mismes le feu nous mesmes, et nous vismes brusler à nos yeux, en moins d'vne heure, nos trauaux de neuf et de dix ans." — Ragueneau, *Relation des Hurons*, 1650, 2, 3.

others, — and found about three hundred Huron families bivouacked in the woods. Here were wigwams and sheds of bark, and smoky kettles slung over fires, each on its tripod of poles; while around lay groups of famished wretches, with dark, haggard visages and uncombed hair, in every posture of despondency and woe. They had not been wholly idle; for they had made some rough clearings, and planted a little corn. The arrival of the Jesuits gave them new hope; and, weakened as they were with famine, they set themselves to the task of hewing and burning down the forest, making bark houses, and planting palisades. The priests, on their part, chose a favorable spot, and began to clear the ground and mark out the lines of a fort. Their men — the greater part serving without pay — labored with admirable spirit, and before winter had built a square, bastioned fort of solid masonry, with a deep ditch, and walls about twelve feet high. Within were a small chapel, houses for lodging, and a well, which, with the ruins of the walls, may still be seen on the southeastern shore of the island, a hundred feet from the water.[1] Detached redoubts were also built near at hand, where French musketeers could aid in

[1] The measurement between the angles of the two southern bastions is 123 feet, and that of the curtain wall connecting these bastions is 78 feet. Some curious relics have been found in the fort, — among others, a steel mill for making wafers for the Host. It was found in 1848, in a remarkable state of preservation, and is now in an English museum, having been bought on the spot by an amateur. As at Sainte Marie on the Wye, the remains are in perfect conformity with the narratives and letters of the priests.

defending the adjacent Huron village.[1] Though the island was called St. Joseph, the fort, like that on the Wye, received the name of Sainte Marie. Jesuit devotion scattered these names broadcast over all the field of their labors.

The island, thanks to the vigilance of the French, escaped attack throughout the summer; but Iroquois scalping-parties ranged the neighboring shores, killing stragglers and keeping the Hurons in perpetual alarm. As winter drew near, great numbers, who, trembling and by stealth, had gathered a miserable subsistence among the northern forests and islands rejoined their countrymen at St. Joseph, until six or eight thousand expatriated wretches were gathered here under the protection of the French fort. They were housed in a hundred or more bark dwellings, each containing eight or ten families.[2] Here were widows without children, and children without parents; for famine and the Iroquois had proved more deadly enemies than the pestilence which a few years before had wasted their towns.[3] Of this multi-

[1] Compare Martin, Introduction to Bressani, *Relation Abrégée*, 38.

[2] Ragueneau, *Relation des Hurons*, 1650, 3, 4. He reckons eight persons to a family.

[3] "Ie voudrois pouuoir representer à toutes les personnes affectionnées à nos Hurons, l'état pitoyable auquel ils sont reduits; . . . comment seroit-il possible que ces imitateurs de Iésus Christ ne fussent émeus à pitié à la veuë des centaines et centaines de veuues dont non seulement les enfans, mais quasi les parens ont esté outrageusement ou tuez, ou emmenez captifs, et puis inhumainement bruslez, cuits, déchirez et deuorez des ennemis." — *Lettre de Chaumonot à Lalemant, Supérieur à Québec, Isle de St. Joseph*, 1 *Juin*, 1649.

"Vne mère s'est veuë, n'ayant que ses deux mamelles, mais sans

tude but few had strength enough to labor, scarcely any had made provision for the winter, and numbers were already perishing from want, dragging themselves from house to house, like living skeletons. The priests had spared no effort to meet the demands upon their charity. They sent men during the autumn to buy smoked fish from the Northern Algonquins, and employed Indians to gather acorns in the woods. Of this miserable food they succeeded in collecting five or six hundred bushels. To diminish its bitterness, the Indians boiled it with ashes, or the priests served it out to them pounded, and mixed with corn.[1]

As winter advanced, the Huron houses became a frightful spectacle. Their inmates were dying by scores daily. The priests and their men buried the bodies, and the Indians dug them from the earth or the snow and fed on them, sometimes in secret and sometimes openly; although, notwithstanding their superstitious feasts on the bodies of their enemies,

sue et sans laict, qui toutefois estoit l'vnique chose qu'elle eust peu presenter à trois ou quatre enfans qui pleuroient y estans attachez. Elle les voyoit mourir entre ses bras, les vns apres les autres, et n'auoit pas mesme les forees de les pousser dans le tombeau. Elle mouroit sous cette eharge, et en mourant elle disoit: Ouy, Mon Dieu, vous estes le maistre de nos vies; nous mourrons puisque vous le voulez; voila qui est bien que nous mourrions Chrestiens. I'estois damnée, et mes enfans auec moy, si nous ne fussions morts miserables; ils ont receu le sainct Baptesme, et ie eroy fermement que mourans tous de compagnie, nous ressusciterons tous ensemble." — Ragueneau, *Relation des Hurons*, 1650, 5.

[1] Eight hundred sacks of this mixture were given to the Hurons during the winter. — Bressani, *Relation Abrégée*, 283.

their repugnance and horror were extreme at the thought of devouring those of relatives and friends.[1] An epidemic presently appeared, to aid the work of famine. Before spring, about half of their number were dead.

Meanwhile, though the cold was intense and the snow several feet deep, not an hour was free from the danger of the Iroquois; and, from sunset to day-break, under the cold moon or in the driving snow-storm, the French sentries walked their rounds along the ramparts.

The priests rose before dawn, and spent the time till sunrise in their private devotions. Then the bell of their chapel rang, and the Indians came in crowds at the call; for misery had softened their hearts, and nearly all on the island were now Christian. There was a mass, followed by a prayer and a few words of

[1] "Ce fut alors que nous fusmes contraints de voir des squeletes mourantes, qui soustenoient vne vie miserable, mangeant iusqu'aux ordures et les rebuts de la nature. Le gland estoit à la pluspart, ce que seroient en France les mets les plus exquis. Les charognes mesme deterrées, les restes des Renards et des Chiens ne faisoient point horreur, et se mangeoient, quoy qu'en cachete: car quoy que les Hurons, auant que la foy leur eust donné plus de lumiere qu'ils n'en auoient dans l'infidelité, ne creussent pas commettre aucun peché de manger leurs ennemis, aussi peu qu'il y en a de les tuer, toutefois ie puis dire auec verité, qu'ils n'ont pas moins d'horreur de manger de leurs compatriotes, qu'on peut auoir en France de manger de la chair humaine. Mais la necessité n'a plus de loy, et des dents fameliques ne discernent plus ce qu'elles mangent. Les mères se sont repeuës de leurs enfans, des frères de leurs frères, et des enfans ne reconnoissoient plus en vn cadaure mort, celuy lequel lors qu'il viuoit, ils appelloient leur Pere."—Ragueneau, *Relation des Hurons*, 1650, 4. Compare Bressani, *Relation Abrégée*, 283.

exhortation; then the hearers dispersed to make room for others. Thus the little chapel was filled ten or twelve times, until all had had their turn. Meanwhile, other priests were hearing confessions and giving advice and encouragement in private, according to the needs of each applicant. This lasted till nine o'clock, when all the Indians returned to their village, and the priests presently followed, to give what assistance they could. Their cassocks were worn out, and they were dressed chiefly in skins.[1] They visited the Indian houses, and gave to those whose necessities were most urgent small scraps of hide, severally stamped with a particular mark, and entitling the recipients, on presenting them at the fort, to a few acorns, a small quantity of boiled maize, or a fragment of smoked fish, according to the stamp on the leather ticket of each. Two hours before sunset the bell of the chapel again rang, and the religious exercises of the morning were repeated.[2]

Thus this miserable winter wore away, till the opening spring brought new fears and new necessities.[3]

[1] *Lettre de Ragueneau au Général de la Compagnie de Jésus, Isle St. Joseph*, 13 *Mars*, 1650.

[2] Ragueneau, *Relation des Hurons*, 1650, 6, 7.

[3] Concerning the retreat of the Hurons to Isle St. Joseph, the principal authorities are the *Relations* of 1649 and 1650, which are ample in detail, and written with an excellent simplicity and modesty; the *Relation Abrégée* of Bressani; the reports of the Father Superior to the General of the Jesuits at Rome; the manuscript of 1652, entitled *Mémoires touchant la Mort et les Vertus des Pères, etc.*; the unpublished letters of Garnier; and a letter of Chaumonot, written on the spot, and preserved in the *Relations*.

CHAPTER XXX.

1649.

GARNIER. — CHABANEL.

THE TOBACCO MISSIONS. — ST. JEAN ATTACKED. — DEATH OF GARNIER. — THE JOURNEY OF CHABANEL: HIS DEATH. — GARREAU AND GRELON.

LATE in the preceding autumn the Iroquois had taken the war-path in force. At the end of November, two escaped prisoners came to Isle St. Joseph with the news that a band of three hundred warriors was hovering in the Huron forests, doubtful whether to invade the island or to attack the towns of the Tobacco Nation in the valleys of the Blue Mountains. The Father Superior, Ragueneau, sent a runner thither in all haste, to warn the inhabitants of their danger.

There were at this time two missions in the Tobacco Nation, St. Jean and St. Matthias,[1] — the latter under the charge of the Jesuits Garreau and Grelon, and the former under that of Garnier and Chabanel. St. Jean, the principal seat of the mis-

[1] The Indian name of St. Jean was *Etarita;* and that of St. Matthias, *Ekarenniondi.*

sion of the same name, was a town of five or six hundred families. Its population was, moreover, greatly augmented by the bands of fugitive Hurons who had taken refuge there. When the warriors were warned by Ragueneau's messenger of a probable attack from the Iroquois, they were far from being daunted, but, confiding in their numbers, awaited the enemy in one of those fits of valor which characterize the unstable courage of the savage. At St. Jean all was paint, feathers, and uproar, — singing, dancing, howling, and stamping. Quivers were filled, knives whetted, and tomahawks sharpened; but when, after two days of eager expectancy, the enemy did not appear, the warriors lost patience. Thinking, and probably with reason, that the Iroquois were afraid of them, they resolved to sally forth, and take the offensive. With yelps and whoops they defiled into the forest, where the branches were gray and bare, and the ground thickly covered with snow. They pushed on rapidly till the following day, but could not discover their wary enemy, who had made a wide circuit, and was approaching the town from another quarter. By ill luck, the Iroquois captured a Tobacco Indian and his squaw, straggling in the forest not far from St. Jean; and the two prisoners, to propitiate them, told them the defenceless condition of the place, where none remained but women, children, and old men. The delighted Iroquois no longer hesitated, but silently and swiftly pushed on towards the town.

It was two o'clock in the afternoon of the seventh

of December.[1] Chabanel had left the place a day or two before, in obedience to a message from Ragueneau, and Garnier was here alone. He was making his rounds among the houses, visiting the sick and instructing his converts, when the horrible din of the war-whoop rose from the borders of the clearing, and, on the instant, the town was mad with terror. Children and girls rushed to and fro, blind with fright; women snatched their infants, and fled they knew not whither. Garnier ran to his chapel, where a few of his converts had sought asylum. He gave them his benediction, exhorted them to hold fast to the Faith, and bade them fly while there was yet time. For himself, he hastened back to the houses, running from one to another, and giving absolution or baptism to all whom he found. An Iroquois met him, shot him with three balls through the body and thigh, tore off his cassock, and rushed on in pursuit of the fugitives. Garnier lay for a moment on the ground, as if stunned; then, recovering his senses, he was seen to rise into a kneeling posture. At a little distance from him lay a Huron, mortally wounded, but still showing signs of life. With the heaven that awaited him glowing before his fading vision, the priest dragged himself towards the dying Indian, to give him absolution; but his strength failed, and he fell again to the earth. He rose once more, and again crept forward, when a party of Iroquois rushed upon him, split his head with two

[1] Bressani, *Relation Abrégée*, 264.

blows of a hatchet, stripped him, and left his body on the ground.[1] At this time the whole town was on fire. The invaders, fearing that the absent warriors might return and take their revenge, hastened to finish their work, scattered firebrands everywhere, and threw children alive into the burning houses. They killed many of the fugitives, captured many more, and then made a hasty retreat through the forest with their prisoners, butchering such of them as lagged on the way. St. Jean lay a waste of smoking ruins thickly strewn with blackened corpses of the slain.

Towards evening, parties of fugitives reached St. Matthias, with tidings of the catastrophe. The town was wild with alarm, and all stood on the watch, in expectation of an attack; but when, in the morning, scouts came in and reported the retreat of the Iroquois, Garreau and Grelon set out with a party of converts to visit the scene of havoc. For a long time they looked in vain for the body of Garnier; but at length

[1] The above particulars of Garnier's death rest on the evidence of a Christian Huron woman, named Marthe, who saw him shot down, and also saw his attempt to reach the dying Indian. She was herself struck down immediately after with a war-club, but remained alive, and escaped in the confusion. She died three months later, at Isle St. Joseph, from the effects of the injuries she had received, after reaffirming the truth of her story to Ragueneau, who was with her, and who questioned her on the subject. (*Mémoires touchant la Mort et les Vertus des Pères Garnier*, etc., MS.) Ragueneau also speaks of her in *Relation des Hurons*, 1650, 9. The priests Grelon and Garreau found the body stripped naked, with three gunshot wounds in the abdomen and thigh, and two deep hatchet wounds in the head.

they found him lying where he had fallen, — so scorched and disfigured that he was recognized with difficulty. The two priests wrapped his body in a part of their own clothing; the Indian converts dug a grave on the spot where his church had stood; and here they buried him. Thus, at the age of forty-four, died Charles Garnier, the favorite child of wealthy and noble parents, nursed in Parisian luxury and ease, then living and dying, a more than willing exile, amid the hardships and horrors of the Huron wilderness. His life and his death are his best eulogy. Brébeuf was the lion of the Huron mission, and Garnier was the lamb; but the lamb was as fearless as the lion.[1]

[1] Garnier's devotion to the mission was absolute. He took little or no interest in the news from France, which, at intervals of from one to three years, found its way to the Huron towns. His companion, Bressani, says that he would walk thirty or forty miles in the hottest summer day, to baptize some dying Indian, when the country was infested by the enemy. On similar errands he would sometimes pass the night alone in the forest in the depth of winter. He was anxious to fall into the hands of the Iroquois, that he might preach the Faith to them even out of the midst of the fire. In one of his unpublished letters he writes, "Praised be our Lord, who punishes me for my sins by depriving me of this crown" (the crown of martyrdom). After the death of Brébeuf and Lalemant, he writes to his brother: —

"Hélas! Mon cher frère, si ma conscience ne me convainquait et ne me confondait de mon infidélité au service de notre bon mâitre, je pourrais espérer quelque faveur approchante de celles qu'il a faites aux bienheureux martyrs avec qui j'avais le bien de converser souvent, étant dans les mêmes occasions et dangers qu'ils étaient, mais sa justice me fait craindre que je ne demeure toujours indigne d'une telle couronne."

He contented himself with the most wretched fare during the

When, on the following morning, the warriors of St. Jean returned from their rash and bootless sally, and saw the ashes of their desolated homes and the ghastly relics of their murdered families, they seated themselves amid the ruin, silent and motionless as statues of bronze, with heads bowed down and eyes fixed on the ground. Thus they remained through half the day. Tears and wailing were for women; this was the mourning of warriors.

Garnier's colleague, Chabanel, had been recalled from St. Jean by an order from the Father Superior, who thought it needless to expose the life of more than one priest in a position of so much danger. He stopped on his way at St. Matthias, and on the morning of the seventh of December, the day of the attack, left that town with seven or eight Christian Hurons. The journey was rough and difficult. They proceeded through the forest about eighteen miles, and then encamped in the snow. The Indians fell asleep; but Chabanel, from an apprehension of danger, or some other cause, remained awake. About midnight he heard a strange sound in the distance, — a confusion of fierce voices, mingled with songs and outcries. It

last years of famine, living in good measure on roots and acorns; "although," says Ragueneau, "he had been the cherished son of a rich and noble house, on whom all the affection of his father had centred, and who had been nourished on food very different from that of swine." — *Relation des Hurons*, 1650, 12.

For his character, see Ragueneau, Bressani, Tanner, and Alegambe, who devotes many pages to the description of his religious traits; but the complexion of his mind is best reflected in his private letters.

was the Iroquois on their retreat with their prisoners, some of whom were defiantly singing their war-songs, after the Indian custom. Chabanel waked his companions, who instantly took flight. He tried to follow, but could not keep pace with the light-footed savages, who returned to St. Matthias, and told what had occurred. They said, however, that Chabanel had left them and taken an opposite direction, in order to reach Isle St. Joseph. His brother priests were for some time ignorant of what had befallen him. At length a Huron Indian, who had been converted, but afterward apostatized, gave out that he had met him in the forest, and aided him with his canoe to cross a river which lay in his path. Some supposed that he had lost his way, and died of cold and hunger; but others were of a different opinion. Their suspicion was confirmed some time afterwards by the renegade Huron, who confessed that he had killed Chabanel and thrown his body into the river, after robbing him of his clothes, his hat, the blanket or mantle which was strapped to his shoulders, and the bag in which he carried his books and papers. He declared that his motive was hatred of the Faith, which had caused the ruin of the Hurons.[1] The priest had prepared himself for a worse fate. Before leaving Sainte Marie on the Wye, to go to his post in the Tobacco Nation, he had written to his brother to regard him as a victim destined to the fires of the

[1] *Mémoires touchant la Mort et les Vertus des Pères, etc.* MS.

Iroquois.[1] He added, that, though he was naturally timid, he was now wholly indifferent to danger; and he expressed the belief that only a superhuman power could have wrought such a change in him.[2]

Garreau and Grelon, in their mission of St. Matthias, were exposed to other dangers than those of the Iroquois. A report was spread, not only that they were magicians, but that they had a secret understanding with the enemy. A nocturnal council was called, and their death was decreed. In the morning, a furious crowd gathered before a lodge which they were about to enter, screeching and yelling after the manner of Indians when they compel a prisoner to run the gantlet. The two priests,

[1] *Abrégé de la Vie du P. Noël Chabanel.* MS.

[2] "Ie suis fort apprehensif de mon naturel; toutefois, maintenant que ie vay au plus grand danger et qu'il me semble que la mort n'est pas esloignée, ie ne sens plus de crainte. Cette disposition ne vient pas de moy." — *Relation des Hurons*, 1650, 18.

The following is the vow made by Chabanel, at a time when his disgust at the Indian mode of life beset him with temptations to ask to be recalled from the mission. It is translated from the Latin original: —

"My Lord Jesus Christ, who, in the admirable disposition of thy paternal providence, hast willed that I, although most unworthy, should be a co-laborer with the holy Apostles in this vineyard of the Hurons, — I, Noël Chabanel, impelled by the desire of fulfilling thy holy will in advancing the conversion of the savages of this land to thy faith, do vow, in the presence of the most holy sacrament of thy precious body and blood, which is God's tabernacle among men, to remain perpetually attached to this mission of the Hurons, understanding all things according to the interpretation and disposal of the Superiors of the Society of Jesus. Therefore I entreat thee to receive me as the perpetual servant of this mission, and to render me worthy of so sublime a ministry. Amen. This twentieth day of June, 1647."

giving no sign of fear, passed through the crowd and entered the lodge unharmed. Hatchets were brandished over them, but no one would be the first to strike. Their converts were amazed at their escape, and they themselves ascribed it to the interposition of a protecting Providence. The Huron missionaries were doubly in danger, — not more from the Iroquois than from the blind rage of those who should have been their friends.[1]

[1] Ragueneau, *Relation des Hurons*, 1650, 20.

One of these two missionaries, Garreau, was afterwards killed by the Iroquois, who shot him through the spine, in 1656, near Montreal. De Quen, *Relation*, 1656, 41.

CHAPTER XXXI.

1650–1652.

THE HURON MISSION ABANDONED.

FAMINE AND THE TOMAHAWK. — A NEW ASYLUM. — VOYAGE OF THE REFUGEES TO QUEBEC. — MEETING WITH BRESSANI. — DESPERATE COURAGE OF THE IROQUOIS. — INROADS AND BATTLES. — DEATH OF BUTEUX.

As spring approached, the starving multitude on Isle St. Joseph grew reckless with hunger. Along the main shore, in spots where the sun lay warm, the spring fisheries had already begun, and the melting snow was uncovering the acorns in the woods. There was danger everywhere, for bands of Iroquois were again on the track of their prey.[1] The miserable Hurons, gnawed with inexorable famine, stood in the dilemma of a deadly peril and an assured death. They chose the former; and, early in March, began

[1] "Mais le Printemps estant venu, les Iroquois nous furent encore plus eruels; et ce sont eux qui vrayement ont ruiné toutes nos esperanees, et qui ont fait vn lieu d'horreur, vne terre de sang et de earnage, vn theatre de eruauté et vn sepulchre de carcasses décharnées par les langueurs d'vne longue famine, d'vn païs de benediction, d'vne terre de Sainteté et d'vn lieu qui n'auoit plus rien de barbare, depuis que le sang respandu pour son amour auoit rendu tout son peuple Chrestien." — Ragueneau, *Relation des Hurons*, 1650, 23.

to leave their island and cross to the main-land, to gather what sustenance they could. The ice was still thick, but the advancing season had softened it; and as a body of them were crossing, it broke under their feet. Some were drowned; while others dragged themselves out, drenched and pierced with cold, to die miserably on the frozen lake, before they could reach a shelter. Other parties, more fortunate, gained the shore safely, and began their fishing, divided into companies of from eight or ten to a hundred persons. But the Iroquois were in wait for them. A large band of warriors had already made their way, through ice and snow, from their towns in central New York. They surprised the Huron fishermen, surrounded them, and cut them in pieces without resistance, — tracking out the various parties of their victims, and hunting down fugitives with such persistency and skill, that, of all who had gone over to the main, the Jesuits knew of but one who escaped.[1]

[1] "Le iour de l'Annonciation, vingt-cinquiesme de Mars, vne armée d'Iroquois ayans marché prez de deux cents lieuës de païs, à trauers les glaces et les neges, trauersans les montagnes et les forests pleines d'horreur, surprirent au commencement de la nuit le camp de nos Chrestiens, et en firent vne cruelle boucherie. Il sembloit que le Ciel conduisit toutes leurs demarches et qu'ils eurent vn Ange pour guide: car ils diuiserent leurs troupes auec tant de bonheur, qu'ils trouuerent en moins de deux iours, toutes les bandes de nos Chrestiens qui estoient dispersées ça et là, esloignées les vnes des autres de six, sept et huit lieuës, cent personnes en vn lieu, en vn autre cinquante; et mesme il y auoit quelques familles solitaires, qui s'estoient escartées en des lieux moins connus et hors de tout chemin. Chose estrange! de tout ce monde dissipé, vn seul homme

"My pen," writes Ragueneau, "has no ink black enough to describe the fury of the Iroquois." Still the goadings of famine were relentless and irresistible. "It is said," adds the Father Superior, "that hunger will drive wolves from the forest. So, too, our starving Hurons were driven out of a town which had become an abode of horror. It was the end of Lent. Alas, if these poor Christians could have had but acorns and water to keep their fast upon! On Easter Day we caused them to make a general confession. On the following morning they went away, leaving us all their little possessions; and most of them declared publicly that they made us their heirs, knowing well that they were near their end. And, in fact, only a few days passed before we heard of the disaster which we had foreseen. These poor people fell into ambuscades of our Iroquois enemies. Some were killed on the spot; some were dragged into captivity; women and children were burned. A few made their escape, and spread dismay and panic everywhere. A week after, another band was overtaken by the same fate. Go where they would, they met with slaughter on all sides. Famine pursued them, or they encountered an enemy more cruel than cruelty itself; and, to crown their misery, they heard that two great armies of Iroquois were on the way to exterminate them. . . . Despair was universal."[1]

The Jesuits at St. Joseph knew not what course

s'eschappa, qui vint nous en apporter les nouuelles." — Ragueneau, *Relation des Hurons*, 1650, 23, 24.

[1] Ragueneau, *Relation des Hurons*, 1650, 24.

to take. The doom of their flock seemed inevitable. When dismay and despondency were at their height, two of the principal Huron chiefs came to the fort, and asked an interview with Ragueneau and his companions. They told them that the Indians had held a council the night before, and resolved to abandon the island. Some would disperse in the most remote and inaccessible forests; others would take refuge in a distant spot, apparently the Grand Manitoulin Island; others would try to reach the Andastes; and others would seek safety in adoption and incorporation with the Iroquois themselves.

"Take courage, brother," continued one of the chiefs, addressing Ragueneau. "You can save us, if you will but resolve on a bold step. Choose a place where you can gather us together, and prevent this dispersion of our people. Turn your eyes towards Quebec, and transport thither what is left of this ruined country. Do not wait till war and famine have destroyed us to the last man. We are in your hands. Death has taken from you more than ten thousand of us. If you wait longer, not one will remain alive; and then you will be sorry that you did not save those whom you might have snatched from danger, and who showed you the means of doing so. If you do as we wish, we will form a church under the protection of the fort at Quebec. Our faith will not be extinguished. The examples of the French and the Algonquins will encourage us in our duty, and their charity will relieve some of our misery.

At least, we shall sometimes find a morsel of bread for our children, who so long have had nothing but bitter roots and acorns to keep them alive."[1]

The Jesuits were deeply moved. They consulted together again and again, and prayed in turn during forty hours without ceasing, that their minds might be enlightened. At length they resolved to grant the petition of the two chiefs, and save the poor remnant of the Hurons by leading them to an asylum where there was at least a hope of safety. Their resolution once taken, they pushed their preparations with all speed, lest the Iroquois might learn their purpose, and lie in wait to cut them off. Canoes were made ready, and on the tenth of June they began the voyage, with all their French followers and about three hundred Hurons. The Huron mission was abandoned.

"It was not without tears," writes the Father Superior, "that we left the country of our hopes and our hearts, where our brethren had gloriously shed their blood."[2] The fleet of canoes held its melancholy way along the shores where two years before had been the seat of one of the chief savage communities of the continent, and where now all was a waste of death and desolation. Then they steered northward, along the eastern coast of the Georgian

[1] Ragueneau, *Relation des Hurons*, 1650, 25. It appears from the MS. *Journal des Supérieurs des Jésuites*, that a plan of bringing the remnant of the Hurons to Quebec was discussed and approved by Lalemant and his associates, in a council held by them at that place in April.

[2] Compare Bressani, *Relation Abrégée*, 288.

Bay, with its countless rocky islets; and everywhere they saw the traces of the Iroquois. When they reached Lake Nipissing, they found it deserted, — nothing remaining of the Algonquins who dwelt on its shore, except the ashes of their burnt wigwams. A little farther on, there was a fort built of trees, where the Iroquois who made this desolation had spent the winter; and a league or two below, there was another similar fort. The river Ottawa was a solitude. The Algonquins of Allumette Island and the shores adjacent had all been killed or driven away, never again to return. "When I came up this great river, only thirteen years ago," writes Ragueneau, "I found it bordered with Algonquin tribes, who knew no God, and in their infidelity thought themselves gods on earth; for they had all that they desired, — abundance of fish and game, and a prosperous trade with allied nations: besides, they were the terror of their enemies. But since they have embraced the Faith and adored the cross of Christ, He has given them a heavy share in this cross, and made them a prey to misery, torture, and a cruel death. In a word, they are a people swept from the face of the earth. Our only consolation is, that, as they died Christians, they have a part in the inheritance of the true children of God, who scourgeth every one whom He receiveth."[1]

[1] Ragueneau, *Relation des Hurons*, 1650, 27. These Algonquins of the Ottawa, though broken and dispersed, were not destroyed, as Ragueneau supposes.

As the voyagers descended the river, they had a serious alarm. Their scouts came in, and reported that they had found fresh footprints of men in the forest. These proved, however, to be the tracks, not of enemies, but of friends. In the preceding autumn Bressani had gone down to the French settlements with about twenty Hurons, and was now returning with them, and twice their number of armed Frenchmen, for the defence of the mission. His scouts had also been alarmed by discovering the footprints of Ragueneau's Indians; and for some time the two parties stood on their guard, each taking the other for an enemy. When at length they discovered their mistake, they met with embraces and rejoicing. Bressani and his Frenchmen had come too late. All was over with the Hurons and the Huron mission; and, as it was useless to go farther, they joined Ragueneau's party, and retraced their course for the settlements.

A day or two before, they had had a sharp taste of the mettle of the enemy. Ten Iroquois warriors had spent the winter in a little fort of felled trees on the borders of the Ottawa, hunting for subsistence, and waiting to waylay some passing canoe of Hurons, Algonquins, or Frenchmen. Bressani's party outnumbered them six to one; but they resolved that it should not pass without a token of their presence. Late on a dark night, the French and Hurons lay encamped in the forest, sleeping about their fires. They had set guards; but these, it seems, were

drowsy or negligent, — for the ten Iroquois, watching their time, approached with the stealth of lynxes, and glided like shadows into the midst of the camp, where, by the dull glow of the smouldering fires, they could distinguish the recumbent figures of their victims. Suddenly they screeched the war-whoop, and struck like lightning with their hatchets among the sleepers. Seven were killed before the rest could spring to their weapons. Bressani leaped up, and received on the instant three arrow-wounds in the head. The Iroquois were surrounded, and a desperate fight ensued in the dark. Six of them were killed on the spot, and two made prisoners; while the remaining two, breaking through the crowd, bounded out of the camp and escaped in the forest.

The united parties soon after reached Montreal; but the Hurons refused to remain in a spot so exposed to the Iroquois. Accordingly, they all descended the St. Lawrence, and at length, on the twenty-eighth of July, reached Quebec. Here the Ursulines, the hospital nuns, and the inhabitants taxed their resources to the utmost to provide food and shelter for the exiled Hurons. Their good-will exceeded their power; for food was scarce at Quebec, and the Jesuits themselves had to bear the chief burden of keeping the sufferers alive.[1]

But if famine was an evil, the Iroquois were a far greater one; for, while the western nations of their confederacy were engrossed with the destruction of

[1] Compare Juchereau, *Histoire de l'Hôtel-Dieu*, 79, 80.

the Hurons, the Mohawks kept up incessant attacks on the Algonquins and the French. A party of Christian Indians, chiefly from Sillery, planned a stroke of retaliation, and set out for the Mohawk country, marching cautiously and sending forward scouts to scour the forest. One of these, a Huron, suddenly fell in with a large Iroquois war-party, and, seeing that he could not escape, formed on the instant a villanous plan to save himself. He ran towards the enemy, crying out that he had long been looking for them and was delighted to see them; that his nation, the Hurons, had come to an end; and that henceforth his country was the country of the Iroquois, where so many of his kinsmen and friends had been adopted. He had come, he declared, with no other thought than that of joining them, and turning Iroquois, as they had done. The Iroquois demanded if he had come alone. He answered, "No," and said that in order to accomplish his purpose he had joined an Algonquin war-party, who were in the woods not far off. The Iroquois, in great delight, demanded to be shown where they were. This Judas, as the Jesuits call him, at once complied; and the Algonquins were surprised by a sudden onset, and routed with severe loss. The treacherous Huron was well treated by the Iroquois, who adopted him into their nation. Not long after, he came to Canada, and with a view, as it was thought, to some further treachery, rejoined the French. A sharp cross-questioning put him to confusion, and he presently confessed his guilt. He

was sentenced to death; and the sentence was executed by one of his own countrymen, who split his head with a hatchet.[1]

In the course of the summer, the French at Three Rivers became aware that a band of Iroquois was prowling in the neighborhood, and sixty men went out to meet them. Far from retreating, the Iroquois, who were about twenty-five in number, got out of their canoes, and took post, waist-deep in mud and water, among the tall rushes at the margin of the river. Here they fought stubbornly, and kept all the Frenchmen at bay. At length, finding themselves hard pressed, they entered their canoes again, and paddled off. The French rowed after them, and soon became separated in the chase; whereupon the Iroquois turned, and made desperate fight with the foremost, retreating again as soon as the others came up. This they repeated several times, and then made their escape, after killing a number of the best French soldiers. Their leader in this affair was a famous half-breed, known as the Flemish Bastard, who is styled by Ragueneau "an abomination of sin, and a monster produced between a heretic Dutch father and a pagan mother."

In the forests far north of Three Rivers dwelt the tribe called the *Atticamegues*, or "Nation of the White Fish." From their remote position, and the difficult nature of the intervening country, they thought themselves safe; but a band of Iroquois,

[1] Ragueneau, *Relation*, 1650, 30.

marching on snow-shoes a distance of twenty days' journey northward from the St. Lawrence, fell upon one of their camps in the winter, and made a general butchery of the inmates. The tribe, however, still held its ground for a time, and, being all good Catholics, gave their missionary, Father Buteux, an urgent invitation to visit them in their own country. Buteux, who had long been stationed at Three Rivers, was in ill health, and for years had rarely been free from some form of bodily suffering. Nevertheless, he acceded to their request, and, before the opening of spring, made a remarkable journey on snow-shoes into the depths of this frozen wilderness.[1] In the year following, he repeated the undertaking. With him were a large party of Atticamegues and several Frenchmen. Game was exceedingly scarce, and they were forced by hunger to separate, — a Huron convert and a Frenchman named Fontarabie remaining with the missionary. The snows had melted, and all the streams were swollen. The three travellers, in a small birch canoe, pushed their way up a turbulent river, where falls and rapids were so numerous that many times daily they were forced to carry their bark vessel and their baggage through forests and thickets and over rocks and precipices. On the tenth of May they made two such portages, and soon after, reaching a third fall, again lifted their canoe from the water. They toiled through the naked

[1] *Iournal du Père Iacques Buteux du Voyage qu'il a fait pour la Mission des Attikamegues.* See *Relation*, 1651, 15.

forest, among the wet, black trees, over tangled roots, green, spongy mosses, mouldering leaves, and rotten, prostrate trunks, while the cataract foamed amidst the rocks hard by. The Indian led the way with the canoe on his head, while Buteux and the other Frenchman followed with the baggage. Suddenly they were set upon by a troop of Iroquois, who had crouched behind thickets, rocks, and fallen trees, to waylay them. The Huron was captured before he had time to fly. Buteux and the Frenchman tried to escape, but were instantly shot down, the Jesuit receiving two balls in the breast. The Iroquois rushed upon them, mangled their bodies with tomahawks and swords, stripped them, and then flung them into the torrent.[1]

[1] Ragueneau, *Relation*, 1652, 2, 3.

CHAPTER XXXII.

1650–1866.

THE LAST OF THE HURONS.

FATE OF THE VANQUISHED. — THE REFUGEES OF ST. JEAN BAPTISTE AND ST. MICHEL. — THE TOBACCO NATION AND ITS WANDERINGS. — THE MODERN WYANDOTS. — THE BITER BIT. — THE HURONS AT QUEBEC. — NOTRE-DAME DE LORETTE.

IROQUOIS bullets and tomahawks had killed the Hurons by hundreds, but famine and disease had killed incomparably more. The miseries of the starving crowd on Isle St. Joseph had been shared in an equal degree by smaller bands, who had wintered in remote and secret retreats of the wilderness. Of those who survived that season of death, many were so weakened that they could not endure the hardships of a wandering life, which was new to them. The Hurons lived by agriculture: their fields and crops were destroyed, and they were so hunted from place to place that they could rarely till the soil. Game was very scarce; and, without agriculture, the country could support only a scanty and scattered population like that which maintained a struggling existence in the wilderness of the lower St. Lawrence. The mortality among the exiles was prodigious.

It is a matter of some interest to trace the fortunes of the shattered fragments of a nation once prosperous, and, in its own eyes and those of its neighbors, powerful and great. None were left alive within their ancient domain. Some had sought refuge among the Neutrals and the Eries, and shared the disasters which soon overwhelmed those tribes; others succeeded in reaching the Andastes; while the inhabitants of two towns, St. Michel and St. Jean Baptiste, had recourse to an expedient which seems equally strange and desperate, but which was in accordance with Indian practices. They contrived to open a communication with the Seneca Nation of the Iroquois, and promised to change their nationality and turn Senecas as the price of their lives. The victors accepted the proposal; and the inhabitants of these two towns, joined by a few other Hurons, migrated in a body to the Seneca country. They were not distributed among different villages, but were allowed to form a town by themselves, where they were afterwards joined by some prisoners of the Neutral Nation. They identified themselves with the Iroquois in all but religion, — holding so fast to their faith, that, eighteen years after, a Jesuit missionary found that many of them were still good Catholics.[1]

The division of the Hurons called the "Tobacco

[1] Compare *Relation*, 1651, 4; 1660, 14, 28; and 1670, 69. The Huron town among the Senecas was called *Gandougaraé*. Father Fremin was here in 1668, and gives an account of his visit in the *Relation* of 1670.

Nation," favored by their isolated position among mountains, had held their ground longer than the rest; but at length they, too, were compelled to fly, together with such other Hurons as had taken refuge with them. They made their way northward, and settled on the Island of Michilimackinac, where they were joined by the Ottawas, who, with other Algonquins, had been driven by fear of the Iroquois from the western shores of Lake Huron and the banks of the river Ottawa. At Michilimackinac the Hurons and their allies were again attacked by the Iroquois, and, after remaining several years, they made another remove, and took possession of the islands at the mouth of the Green Bay of Lake Michigan. Even here their old enemy did not leave them in peace; whereupon they fortified themselves on the mainland, and afterwards migrated southward and westward. This brought them in contact with the Illinois, — an Algonquin people, at that time very numerous, but who, like many other tribes at this epoch, were doomed to a rapid diminution from wars with other savage nations. Continuing their migration westward, the Hurons and Ottawas reached the Mississippi, where they fell in with the Sioux. They soon quarrelled with those fierce children of the prairie, who drove them from their country. They retreated to the southwestern extremity of Lake Superior, and settled on Point Saint Esprit, or Shagwamigon Point, near the Islands of the Twelve Apostles. As the Sioux continued to harass them,

they left this place about the year 1671, and returned to Michilimackinac, where they settled, not on the island, but on the neighboring Point St. Ignace, now Graham's Point, on the north side of the strait. The greater part of them afterwards removed thence to Detroit and Sandusky, where they lived under the name of Wyandots until within the present century, maintaining a marked influence over the surrounding Algonquins. They bore an active part, on the side of the French, in the war which ended in the reduction of Canada; and they were the most formidable enemies of the English in the Indian war under Pontiac.[1] The government of the United States at length removed them to reserves on the western frontier, where a remnant of them may still be found. Thus it appears that the Wyandots, whose name is so conspicuous in the history of our border wars, are descendants of the ancient Hurons, and chiefly of that portion of them called the "Tobacco Nation."[2]

When Ragueneau and his party left Isle St. Joseph for Quebec, the greater number of the Hurons chose to remain. They took possession of the stone fort

[1] See "History of the Conspiracy of Pontiac."

[2] The migrations of this band of the Hurons may be traced by detached passages and incidental remarks in the *Relations* of 1654, 1660, 1667, 1670, 1671, and 1672. Nicolas Perrot, in his chapter, *Deffaitte et Füitte des Hurons chassés de leur Pays*, and in the chapter following, gives a long and rather confused account of their movements and adventures. See also La Poterie, *Histoire de l'Amérique Septentrionale*, ii. 51–56. According to the *Relation* of 1670, the Hurons, when living at Shagwamigon Point, numbered about fifteen hundred souls.

which the French had abandoned, and where, with reasonable vigilance, they could maintain themselves against attack. In the succeeding autumn a small Iroquois war-party had the audacity to cross over to the island, and build a fort of felled trees in the woods. The Hurons attacked them; but the invaders made so fierce a defence that they kept their assailants at bay, and at length retreated with little or no loss. Soon after, a much larger band of Onondaga Iroquois, approaching undiscovered, built a fort on the main-land, opposite the island, but concealed from sight in the forest. Here they waited to waylay any party of Hurons who might venture ashore. A Huron war-chief, named Étienne Annaotaha, whose life is described as a succession of conflicts and adventures, and who is said to have been always in luck, landed with a few companions and fell into an ambuscade of the Iroquois. He prepared to defend himself, when they called out to him that they came not as enemies, but as friends, and that they brought wampum-belts and presents to persuade the Hurons to forget the past, go back with them to their country, become their adopted countrymen, and live with them as one nation. Étienne suspected treachery, but concealed his distrust, and advanced towards the Iroquois with an air of the utmost confidence. They received him with open arms, and pressed him to accept their invitation; but he replied that there were older and wiser men among the Hurons, whose counsels all the people followed, and that they ought

to lay the proposal before them. He proceeded to advise them to keep him as a hostage, and send over his companions, with some of their chiefs, to open the negotiation. His apparent frankness completely deceived them; and they insisted that he himself should go to the Huron village, while his companions remained as hostages. He set out accordingly with three of the principal Iroquois.

When he reached the village, he gave the whoop of one who brings good tidings, and proclaimed with a loud voice that the hearts of their enemies had changed; that the Iroquois would become their countrymen and brothers; and that they should exchange their miseries for a life of peace and plenty in a fertile and prosperous land. The whole Huron population, full of joyful excitement, crowded about him and the three envoys, who were conducted to the principal lodge and feasted on the best that the village could supply. Étienne seized the opportunity to take aside four or five of the principal chiefs, and secretly tell them his suspicions that the Iroquois were plotting to compass their destruction under cover of overtures of peace; and he proposed that they should meet treachery with treachery. He then explained his plan, which was highly approved by his auditors, who begged him to charge himself with the execution of it. Étienne now caused criers to proclaim through the village that every one should get ready to emigrate in a few days to the country of their new friends. The squaws began their prepara-

tions at once, and all was bustle and alacrity; for the Hurons themselves were no less deceived than were the Iroquois envoys.

During one or two succeeding days, many messages and visits passed between the Hurons and the Iroquois, whose confidence was such that thirty-seven of their best warriors at length came over in a body to the Huron village. Étienne's time had come. He and the chiefs who were in the secret gave the word to the Huron warriors, who, at a signal, raised the war-whoop, rushed upon their visitors and cut them to pieces. One of them, who lingered for a time, owned before he died that Étienne's suspicions were just, and that they had designed nothing less than the massacre or capture of all the Hurons. Three of the Iroquois, immediately before the slaughter began, had received from Étienne a warning of their danger in time to make their escape. The year before, he had been captured, with Brébeuf and Lalemant, at the town of St. Louis, and had owed his life to these three warriors, to whom he now paid back the debt of gratitude. They carried tidings of what had befallen to their countrymen on the main-land, who, aghast at the catastrophe, fled homeward in a panic.[1]

Here was a sweet morsel of vengeance. The

[1] Ragueneau, *Relation des Hurons*, 1651, 5, 6. Le Mercier, in the *Relation* of 1654, preserves the speech of a Huron chief, in which he speaks of this affair, and adds some particulars not mentioned by Ragueneau. He gives thirty-four as the number killed.

miseries of the Hurons were lighted up with a brief gleam of joy; but it behooved them to make a timely retreat from their island before the Iroquois came to exact a bloody retribution. Towards spring, while the lake was still frozen, many of them escaped on the ice, while another party afterwards followed in canoes. A few, who had neither strength to walk nor canoes to transport them, perforce remained behind, and were soon massacred by the Iroquois. The fugitives directed their course to the Grand Manitoulin Island, where they remained for a short time, and then, to the number of about four hundred, descended the Ottawa, and rejoined their countrymen who had gone to Quebec the year before.

These united parties, joined from time to time by a few other fugitives, formed a settlement on land belonging to the Jesuits, near the southwestern extremity of the Isle of Orleans, immediately below Quebec. Here the Jesuits built a fort, like that on Isle St. Joseph, with a chapel, and a small house for the missionaries, while the bark dwellings of the Hurons were clustered around the protecting ramparts.[1] Tools and seeds were given them, and they were encouraged to cultivate the soil. Gradually they rallied from their dejection, and the mission

[1] The site of the fort was the estate now known as "La Terre du Fort," near the landing of the steam ferry. In 1856, Mr. N. H. Bowen, a resident near the spot, in making some excavations, found a solid stone wall five feet thick, which, there can be little doubt, was that of the work in question. This wall was originally crowned with palisades. See Bowen, *Historical Sketch of the Isle of Orleans*, 25.

settlement was beginning to wear an appearance of thrift, when, in 1656, the Iroquois made a descent upon them, and carried off a large number of captives under the very cannon of Quebec, — the French not daring to fire upon the invaders, lest they should take revenge upon the Jesuits who were at that time in their country. This calamity was, four years after, followed by another, when the best of the Huron warriors, including their leader, the crafty and valiant Étienne Annaotaha, were slain, fighting side by side with the French, in the desperate conflict of the Long Sault.[1]

The attenuated colony, replenished by some straggling bands of the same nation, and still numbering several hundred persons, was removed to Quebec after the inroad in 1656, and lodged in a square enclosure of palisades close to the fort.[2] Here they remained about ten years, when, the danger of the times having diminished, they were again removed to a place called "Notre-Dame de Foy," now Ste. Foi, three or four miles west of Quebec. Six years after, when the soil was impoverished and the wood in the neighborhood exhausted, they again changed their abode, and, under the auspices of the Jesuits, who owned the land, settled at Old Lorette, nine miles from Quebec.

[1] *Relation*, 1660 (anonymous), 14.

[2] In a plan of Quebec of 1660, the "Fort des Hurons" is laid down on a spot adjoining the north side of the present Place d'Armes.

Chaumonot was at this time their missionary. It may be remembered that he had professed special devotion to Our Lady of Loretto, who in his boyhood had cured him, as he believed, of a distressing malady.[1] He had always cherished the idea of building a chapel in honor of her in Canada, after the model of the Holy House of Loretto, — which, as all the world knows, is the house wherein Saint Joseph dwelt with his virgin spouse, and which angels bore through the air from the Holy Land to Italy, where it remains an object of pilgrimage to this day. Chaumonot opened his plan to his brother Jesuits, who were delighted with it, and the chapel was begun at once, not without the intervention of miracle to aid in raising the necessary funds. It was built of brick, like its original, of which it was an exact facsimile; and it stood in the centre of a quadrangle, the four sides of which were formed by the bark dwellings of the Hurons, ranged with perfect order in straight lines. Hither came many pilgrims from Quebec and more distant settlements, and here Our Lady granted to her suppliants, says Chaumonot, many miraculous favors, insomuch that "it would require an entire book to describe them all."[2]

[1] See i. 191.

[2] "Les grâces qu'on y obtient par l'entremise de la Mère de Dieu vont jusqu'au miracle. Comme il faudroit composer un livre entier pour décrire toutes ces faveurs extraordinaires, je n'en rapporterai que deux, ayant été témoin oculaire de l'une et propre sujet de l'autre." — *Vie*, 95.

The removal from Notre-Dame de Foy took place at the end of 1673, and the chapel was finished in the following year. Compare

But the Hurons were not destined to remain permanently even here; for, before the end of the century, they removed to a place four miles distant, now called New Lorette, or Indian Lorette. It was a wild spot, covered with the primitive forest, and seamed by a deep and tortuous ravine, where the St. Charles foams, white as a snow-drift, over the black ledges, and where the sunlight struggles through matted boughs of the pine and fir, to bask for brief moments on the mossy rocks or flash on the hurrying waters. On a plateau beside the torrent, another chapel was built to Our Lady, and another Huron town sprang up; and here, to this day, the tourist finds the remnant of a lost people, harmless weavers of baskets and sewers of moccasins, — the Huron blood fast bleaching out of them, as, with every generation, they mingle and fade away in the French population around.[1]

Vie de Chaumonot with Dablon, *Relation*, 1672–73, 21; and Ibid., *Relation*, 1673–79, 259.

[1] An interesting account of a visit to Indian Lorette in 1721 will be found in the *Journal Historique* of Charlevoix. Kalm, in his *Travels in North America*, describes its condition in 1749. See also Le Beau, *Aventures*, i. 103, who, however, can hardly be regarded as an authority.

CHAPTER XXXIII.

1650–1670.

THE DESTROYERS.

IROQUOIS AMBITION. — ITS VICTIMS. — THE FATE OF THE NEUTRALS. — THE FATE OF THE ERIES. — THE WAR WITH THE ANDASTES. — SUPREMACY OF THE IROQUOIS.

IT was well for the European colonies, above all for those of England, that the wisdom of the Iroquois was but the wisdom of savages. Their sagacity is past denying, — it showed itself in many ways; but it was not equal to a comprehension of their own situation and that of their race. Could they have read their destiny and curbed their mad ambition, they might have leagued with themselves four great communities of kindred lineage, to resist the encroachments of civilization and oppose a barrier of fire to the spread of the young colonies of the East. But their organization and their intelligence were merely the instruments of a blind frenzy, which impelled them to destroy those whom they might have made their allies in a common cause.

Of the four kindred communities, two at least — the Hurons and the Neutrals — were probably superior in numbers to the Iroquois. Either one of

these, with union and leadership, could have held its ground against them, and the two united could easily have crippled them beyond the power of doing mischief. But these so-called nations were mere aggregations of villages and families, with nothing that deserved to be called a government. They were very liable to panics, because the part attacked by an enemy could never rely with confidence on prompt succor from the rest; and when once broken, they could not be rallied, because they had no centre around which to gather. The Iroquois, on the other hand, had an organization with which the ideas and habits of several generations were interwoven; and they had also sagacious leaders for peace and war. They discussed all questions of policy with the coolest deliberation, and knew how to turn to profit even imperfections in their plan of government which seemed to promise only weakness and discord. Thus, any nation, or any large town, of their confederacy could make a separate war or a separate peace with a foreign nation, or any part of it. Some member of the league — as, for example, the Cayugas — would make a covenant of friendship with the enemy, and, while the infatuated victims were thus lulled into a delusive security, the war-parties of the other nations, often joined by the Cayuga warriors, would overwhelm them by a sudden onset. But it was not by their craft, nor by their organization, — which for military purposes was wretchedly feeble, — that this handful of savages gained a bloody

supremacy. They carried all before them because they were animated throughout, as one man, by the same audacious pride and insatiable rage for conquest. Like other Indians, they waged war on a plan altogether democratic, — that is, each man fought or not, as he saw fit; and they owed their unity and vigor of action to the homicidal frenzy that urged them all alike.

The Neutral Nation had taken no part, on either side, in the war of extermination against the Hurons; and their towns were sanctuaries where either of the contending parties might take asylum. On the other hand, they made fierce war on their western neighbors, and a few years before destroyed, with atrocious cruelties, a large fortified town of the Nation of Fire.[1]

[1] "Last summer," writes Lalemant in 1643, "two thousand warriors of the Neutral Nation attacked a town of the Nation of Fire, well fortified with a palisade, and defended by nine hundred warriors. They took it after a siege of ten days; killed many on the spot; and made eight hundred prisoners, men, women, and children. After burning seventy of the best warriors, they put out the eyes of the old men, and cut away their lips, and then left them to drag out a miserable existence. Behold the scourge that is depopulating all this country!" — *Relation des Hurons*, 1644, 98.

The Assistaeronnons, Atsistaehonnons, Maseoutins, or Nation of Fire (more correctly, perhaps, Nation of the Prairie), were a very numerous Algonquin people of the West, speaking the same language as the Sacs and Foxes. In the map of Sanson, they are placed in the southern part of Michigan; and according to the *Relation* of 1658, they had thirty towns. They were a stationary, and in some measure an agricultural, people. They fled before their enemies to the neighborhood of Fox River in Wisconsin, where they long remained. Frequent mention of them will be found in the later *Relations*, and in contemporary documents. They are now extinct as a tribe.

Their turn was now come, and their victims found fit avengers; for no sooner were the Hurons broken up and dispersed, than the Iroquois, without waiting to take breath, turned their fury on the Neutrals. At the end of the autumn of 1650, they assaulted and took one of their chief towns, said to have contained at the time more than sixteen hundred men, besides women and children; and early in the following spring they took another town. The slaughter was prodigious, and the victors drove back troops of captives for butchery or adoption. It was the death-blow of the Neutrals. They abandoned their corn-fields and villages in the wildest terror, and dispersed themselves abroad in forests which could not yield sustenance to such a multitude. They perished by thousands, and from that time forth the nation ceased to exist.[1]

During two or three succeeding years the Iroquois contented themselves with harassing the French and Algonquins; but in 1653 they made treaties of peace,

[1] Ragueneau, *Relation*, 1651, 4. In the unpublished journal kept by the Superior of the Jesuits at Quebec, it is said, under date of April, 1651, that news had just come from Montreal that in the preceding autumn fifteen hundred Iroquois had taken a Neutral town; that the Neutrals had afterwards attacked them, and killed two hundred of their warriors; and that twelve hundred Iroquois had again invaded the Neutral country to take their revenge. Lafitau, *Mœurs des Sauvages*, ii. 176, gives, on the authority of Father Julien Garnier, a singular and improbable account of the origin of the war.

An old chief, named Kenjockety, who claimed descent from an adopted prisoner of the Neutral Nation, was recently living among the Senecas of western New York.

each of the five nations for itself, and the colonists and their red allies had an interval of rest. In the following May, an Onondaga orator, on a peace visit to Montreal, said, in a speech to the Governor, "Our young men will no more fight the French; but they are too warlike to stay at home, and this summer we shall invade the country of the Eries. The earth trembles and quakes in that quarter; but here all remains calm."[1] Early in the autumn, Father Le Moyne, who had taken advantage of the peace to go on a mission to the Onondagas, returned with the tidings that the Iroquois were all on fire with this new enterprise, and were about to march against the Eries with eighteen hundred warriors.[2]

The occasion of this new war is said to have been as follows. The Eries, who it will be remembered dwelt on the south of the lake named after them, had made a treaty of peace with the Senecas, and in the preceding year had sent a deputation of thirty of their principal men to confirm it. While they were in the great Seneca town, it happened that one of that nation was killed in a casual quarrel with an Erie; whereupon his countrymen rose in a fury and murdered the thirty deputies. Then ensued a brisk war of reprisals, in which not only the Senecas, but the other Iroquois nations, took part. The Eries captured a famous Onondaga chief, and were about

[1] Le Mercier, *Relation*, 1654, 9.

[2] *Ibid.*, 10. Le Moyne, in his interesting journal of his mission, repeatedly alludes to their preparations.

to burn him, when he succeeded in convincing them of the wisdom of a course of conciliation; and they resolved to give him to the sister of one of the murdered deputies, to take the place of her lost brother. The sister, by Indian law, had it in her choice to receive him with a fraternal embrace or to burn him; but, though she was absent at the time, no one doubted that she would choose the gentler alternative. Accordingly, he was clothed in gay attire, and all the town fell to feasting in honor of his adoption. In the midst of the festivity the sister returned. To the amazement of the Erie chiefs, she rejected with indignation their proffer of a new brother, declared that she would be revenged for her loss, and insisted that the prisoner should forthwith be burned. The chiefs remonstrated in vain, representing the danger in which such a procedure would involve the nation: the female fury was inexorable; and the unfortunate prisoner, stripped of his festal robes, was bound to the stake, and put to death.[1] He warned his tormentors with his last breath that they were burning not only him, but the whole Erie nation, since his countrymen would take a fiery vengeance for his fate. His words proved true; for no sooner was his story spread abroad among the Iroquois, than the confederacy resounded with war-songs from end to end, and the warriors took the field under their two great war-chiefs. Notwithstanding Le Moyne's report, their number, according

[1] De Quen, *Relation*, 1656, 30.

to the Iroquois account, did not exceed twelve hundred.[1]

They embarked in canoes on the lake. At their approach the Eries fell back, withdrawing into the forests towards the west, till they were gathered into one body, when, fortifying themselves with palisades and felled trees, they awaited the approach of the invaders. By the lowest estimate, the Eries numbered two thousand warriors, besides women and children. But this is the report of the Iroquois, who were naturally disposed to exaggerate the force of their enemies.

They approached the Erie fort, and two of their chiefs, dressed like Frenchmen, advanced and called on those within to surrender. One of them had lately been baptized by Le Moyne; and he shouted to the Eries, that, if they did not yield in time, they were all dead men, for the Master of Life was on the side of the Iroquois. The Eries answered with yells of derision. "Who is this master of your lives?" they cried; "our hatchets and our right arms are the masters of ours." The Iroquois rushed to the assault,

[1] This was their statement to Chaumonot and Dablon, at Onondaga, in November of this year. They added, that the number of the Eries was between three and four thousand. (*Journal des PP. Chaumonot et Dablon*, in *Relation*, 1656, 18.) In the narrative of De Quen (*Ibid.*, 30, 31), based, of course, on Iroquois reports, the Iroquois force is also set down at twelve hundred, but that of the Eries is reduced to between two and three thousand warriors. Even this may safely be taken as an exaggeration.

Though the Eries had no firearms, they used poisoned arrows with great effect, discharging them, it is said, with surprising rapidity.

but were met with a shower of poisoned arrows, which killed and wounded many of them, and drove the rest back. They waited awhile, and then attacked again with unabated mettle. This time, they carried their bark canoes over their heads like huge shields, to protect them from the storm of arrows; then planting them upright, and mounting them by the cross-bars like ladders, scaled the barricade with such impetuous fury that the Eries were thrown into a panic. Those escaped who could; but the butchery was frightful, and from that day the Eries as a nation were no more. The victors paid dear for their conquest. Their losses were so heavy that they were forced to remain for two months in the Erie country, to bury their dead and nurse their wounded.[1]

[1] De Quen, *Relation*, 1656, 31. The Iroquois, it seems, afterwards made other expeditions, to finish their work. At least, they told Chaumonot and Dablon, in the autumn of this year, that they meant to do so in the following spring.

It seems, that, before attacking the great fort of the Eries, the Iroquois had made a promise to worship the new God of the French if He would give them the victory. This promise, and the success which followed, proved of great advantage to the mission.

Various traditions are extant among the modern remnant of the Iroquois concerning the war with the Eries. They agree in little beyond the fact of the existence and destruction of that people. Indeed, Indian traditions are very rarely of any value as historical evidence. One of these stories, told me some years ago by a very intelligent Iroquois of the Cayuga Nation, is a striking illustration of Iroquois ferocity. It represents that the night after the great battle the forest was lighted up with more than a thousand fires, at each of which an Erie was burning alive. It differs from the historical accounts in making the Eries the aggressors.

One enemy of their own race remained, — the Andastes. This nation appears to have been inferior in numbers to either the Hurons, the Neutrals, or the Eries; but they cost their assailants more trouble than all these united. The Mohawks seem at first to have borne the brunt of the Andaste war; and, between the years 1650 and 1660, they were so roughly handled by these stubborn adversaries that they were reduced from the height of audacious insolence to the depths of dejection.[1] The remaining four nations of the Iroquois league now took up the quarrel, and fared scarcely better than the Mohawks. In the spring of 1662, eight hundred of their warriors set out for the Andaste country to strike a decisive blow; but when they reached the great town of their enemies, they saw that they had received both aid and counsel from the neighboring Swedish colonists. The town was fortified by a double palisade, flanked by two bastions, on which, it is said, several small pieces of cannon were mounted. Clearly, it was not to be carried by assault, as the invaders had promised themselves. Their only hope was in treachery; and, accordingly, twenty-five of their warriors gained entrance, on pretence of settling the terms of a peace. Here, again, ensued a grievous disappointment; for the Andastes seized them all, built high scaffolds visible from without, and tortured them to

[1] *Relation*, 1660, 6 (anonymous).

The Mohawks also suffered great reverses about this time at the hands of their Algonquin neighbors, the Mohicans.

death in sight of their countrymen, who thereupon decamped in miserable discomfiture.[1]

The Senecas, by far the most numerous of the five Iroquois nations, now found themselves attacked in turn, — and this, too, at a time when they were full of despondency at the ravages of the small-pox. The French reaped a profit from their misfortunes; for the disheartened savages made them overtures of peace, and begged that they would settle in their country, teach them to fortify their towns, supply them with arms and ammunition, and bring "black-robes" to show them the road to heaven.[2]

The Andaste war became a war of inroads and skirmishes, under which the weaker party gradually wasted away, though it sometimes won laurels at the expense of its adversary. Thus, in 1672, a party of twenty Senecas and forty Cayugas went against the Andastes. They were at a considerable distance the one from the other, the Cayugas being in advance, when the Senecas were set upon by about sixty young Andastes, of the class known as "Burn-Knives," or "Soft-Metals," because as yet they had taken no scalps. Indeed, they are described as mere boys, fifteen or sixteen years old. They killed one of the Senecas, captured another, and put the rest to flight; after which, flushed with their victory, they attacked the Cayugas with the utmost fury, and routed them completely, killing eight of them, and wounding twice that number, who, as is reported by

[1] Lalemant, *Relation*, 1663, 10. [2] *Ibid.*, 1664, 33.

the Jesuit then in the Cayuga towns, came home half dead with gashes of knives and hatchets.[1] "May God preserve the Andastes," exclaims the Father, "and prosper their arms, that the Iroquois may be humbled, and we and our missions left in peace!" "None but they," he elsewhere adds, "can curb the pride of the Iroquois." The only strength of the Andastes, however, was in their courage; for at this time they were reduced to three hundred fighting men, and about the year 1675 they were finally overborne by the Senecas.[2] Yet they were not wholly destroyed; for a remnant of this valiant people continued to subsist, under the name of Conestogas, for nearly a century, until, in 1763, they were butchered, as already mentioned, by the white ruffians known as the "Paxton Boys."[3]

The bloody triumphs of the Iroquois were complete. They had "made a solitude, and called it peace." All the surrounding nations of their own lineage were conquered and broken up, while neighboring Algonquin tribes were suffered to exist only on condition of paying a yearly tribute of wampum. The confederacy remained a wedge thrust between the growing colonies of France and England.

But what was the state of the conquerors? Their

[1] Dablon, *Relation*, 1672, 24.

[2] *État Présent des Missions*, in *Relations Inédites*, ii. 44. *Relation*, 1676, 2. This is one of the *Relations* printed by Mr. Lenox.

[3] "History of the Conspiracy of Pontiac," ii. chap. xxiv. Compare Shea, in *Historical Magazine*, ii. 297.

triumphs had cost them dear. As early as the year 1660, a writer, evidently well-informed, reports that their entire force had been reduced to twenty-two hundred warriors, while of these not more than twelve hundred were of the true Iroquois stock. The rest was a medley of adopted prisoners, — Hurons, Neutrals, Eries, and Indians of various Algonquin tribes.[1] Still, their aggressive spirit was unsubdued. These incorrigible warriors pushed their murderous raids to Hudson's Bay, Lake Superior, the Mississippi, and the Tennessee; they were the tyrants of all the intervening wilderness: and they remained, for more than half a century, a terror and a scourge to the afflicted colonists of New France.

[1] *Relation*, 1660, 6, 7 (anonymous). Le Jeune says, "Their victories have so depopulated their towns that there are more foreigners in them than natives. At Onondaga there are Indians of seven different nations permanently established; and, among the Senecas, of no less than eleven." (*Relation*, 1657, 34.) These were either adopted prisoners, or Indians who had voluntarily joined the Iroquois to save themselves from their hostility. They took no part in councils, but were expected to join war-parties, though they were usually excused from fighting against their former countrymen. The condition of female prisoners was little better than that of slaves, and those to whom they were assigned often killed them on the slightest pique.

CHAPTER XXXIV.

THE END.

FAILURE OF THE JESUITS. — WHAT THEIR SUCCESS WOULD HAVE INVOLVED. — FUTURE OF THE MISSION.

WITH the fall of the Hurons, fell the best hope of the Canadian mission. They, and the stable and populous communities around them, had been the rude material from which the Jesuit would have formed his Christian empire in the wilderness; but one by one these kindred peoples were uprooted and swept away, while the neighboring Algonquins, to whom they had been a bulwark, were involved with them in a common ruin. The land of promise was turned to a solitude and a desolation. There was still work in hand, it is true, — vast regions to explore, and countless heathens to snatch from perdition; but these for the most part were remote and scattered hordes, from whose conversion it was vain to look for the same solid and decisive results.

In a measure, the occupation of the Jesuits was gone. Some of them went home, "well resolved," writes the Father Superior, "to return to the combat

at the first sound of the trumpet;"[1] while of those who remained, about twenty in number, several soon fell victims to famine, hardship, and the Iroquois. A few years more, and Canada ceased to be a mission; political and commercial interests gradually became ascendant, and the story of Jesuit propagandism was interwoven with her civil and military annals.

Here, then, closes this wild and bloody act of the great drama of New France; and now let the curtain fall, while we ponder its meaning.

The cause of the failure of the Jesuits is obvious. The guns and tomahawks of the Iroquois were the ruin of their hopes. Could they have curbed or converted those ferocious bands, it is little less than certain that their dream would have become a reality. Savages tamed — not civilized, for that was scarcely possible — would have been distributed in communities through the valleys of the Great Lakes and the Mississippi, ruled by priests in the interest of Catholicity and of France. Their habits of agriculture would have been developed, and their instincts of mutual slaughter repressed. The swift decline of the Indian population would have been arrested; and it would have been made, through the fur-trade, a source of prosperity to New France. Unmolested by Indian enemies, and fed by a rich commerce, she would have put forth a vigorous growth. True to her far-reaching and adventurous genius, she would

[1] *Lettre de Lalemant au R. P. Provincial* (*Relation*, 1650, 48).

have occupied the West with traders, settlers, and garrisons, and cut up the virgin wilderness into fiefs, while as yet the colonies of England were but a weak and broken line along the shore of the Atlantic; and when at last the great conflict came, England and Liberty would have been confronted, not by a depleted antagonist, still feeble from the exhaustion of a starved and persecuted infancy, but by an athletic champion of the principles of Richelieu and of Loyola.

Liberty may thank the Iroquois, that, by their insensate fury, the plans of her adversary were brought to nought, and a peril and a woe averted from her future. They ruined the trade which was the life-blood of New France; they stopped the current of her arteries, and made all her early years a misery and a terror. Not that they changed her destinies. The contest on this continent between Liberty and Absolutism was never doubtful; but the triumph of the one would have been dearly bought, and the downfall of the other incomplete. Populations formed in the ideas and habits of a feudal monarchy, and controlled by a hierarchy profoundly hostile to freedom of thought, would have remained a hindrance and a stumbling-block in the way of that majestic experiment of which America is the field.

The Jesuits saw their hopes struck down; and their faith, though not shaken, was sorely tried. The Providence of God seemed in their eyes dark and inexplicable; but, from the standpoint of Liberty,

that Providence is clear as the sun at noon. Meanwhile let those who have prevailed yield due honor to the defeated. Their virtues shine amidst the rubbish of error, like diamonds and gold in the gravel of the torrent.

But now new scenes succeed, and other actors enter on the stage, a hardy and valiant band, moulded to endure and dare, — the Discoverers of the Great West.

END OF VOL. II.

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